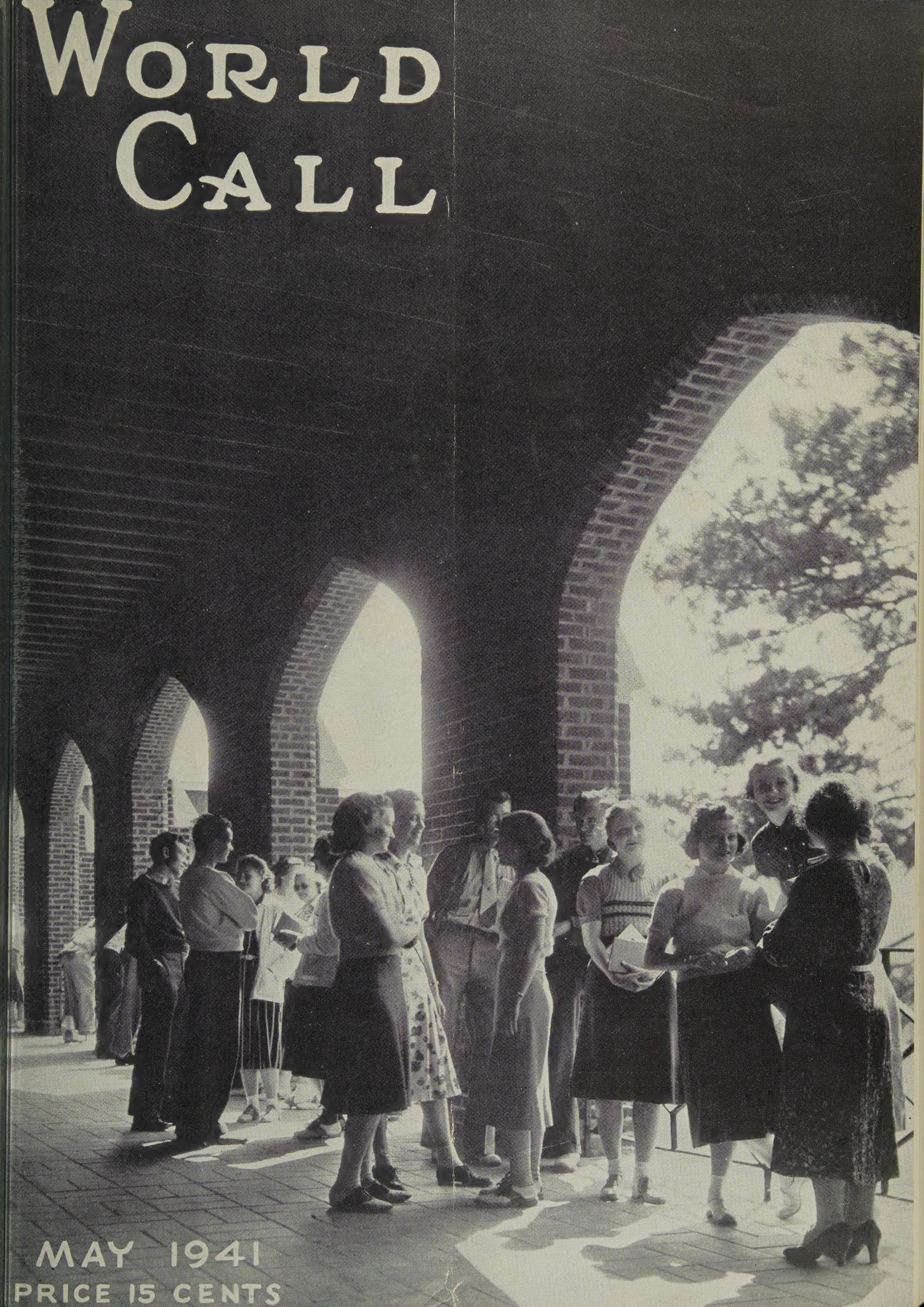
WORLD CALL



MAY 1941

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World Call

VOLUME XXIII MAY, 1941 No. 5

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Standing of the States

	Resident Church Members	Subscriptions Dec. 1940	Per cent Subscribing
District of Columbia	6,061	386	6.3
South California	35,962	2,179	6.
Alabama	7,309	3,871	5.2
Florida	11,236	585	5.2
North California	15,873	808	5.
South Idaho	4,730	238	5.
Washington & North Idaho	23,508	1,186	5.
Montana	4,086	179	4.3
Oregon	24,324	978	4.
Texas	82,168	3,228	3.9
Maryland	5,418	200	3.6
South Carolina	2,064	72	3.4
Michigan	14,835	465	3.1
Mississippi	6,411	202	3.1
Colorado	15,457	454	2.9
Louisiana	5,662	162	2.8
Hawaii	317	87	2.7
New Mexico	3,653	95	2.6
Tennessee	25,861	686	2.6
Georgia	18,812	473	2.5
New York	12,237	318	2.5
Arizona	4,182	102	2.4
North Carolina	29,856	732	2.4
Indiana	142,078	3,340	2.3
Missouri	125,483	2,872	2.2
Virginia	43,956	987	2.2
Arkansas	15,338	336	2.1
Iowa	66,170	1,416	2.1
Minnesota	6,503	140	2.1
Kansas	71,987	1,445	2.
Nebraska	25,142	512	2.
Pennsylvania	38,208	766	2.
Ohio	122,661	2,395	1.9
Oklahoma	69,519	1,370	1.9
Illinois	122,286	2,312	1.8
Kentucky	130,080	2,466	1.8
West Virginia	23,463	424	1.8
Canada	7,924	223	2.8

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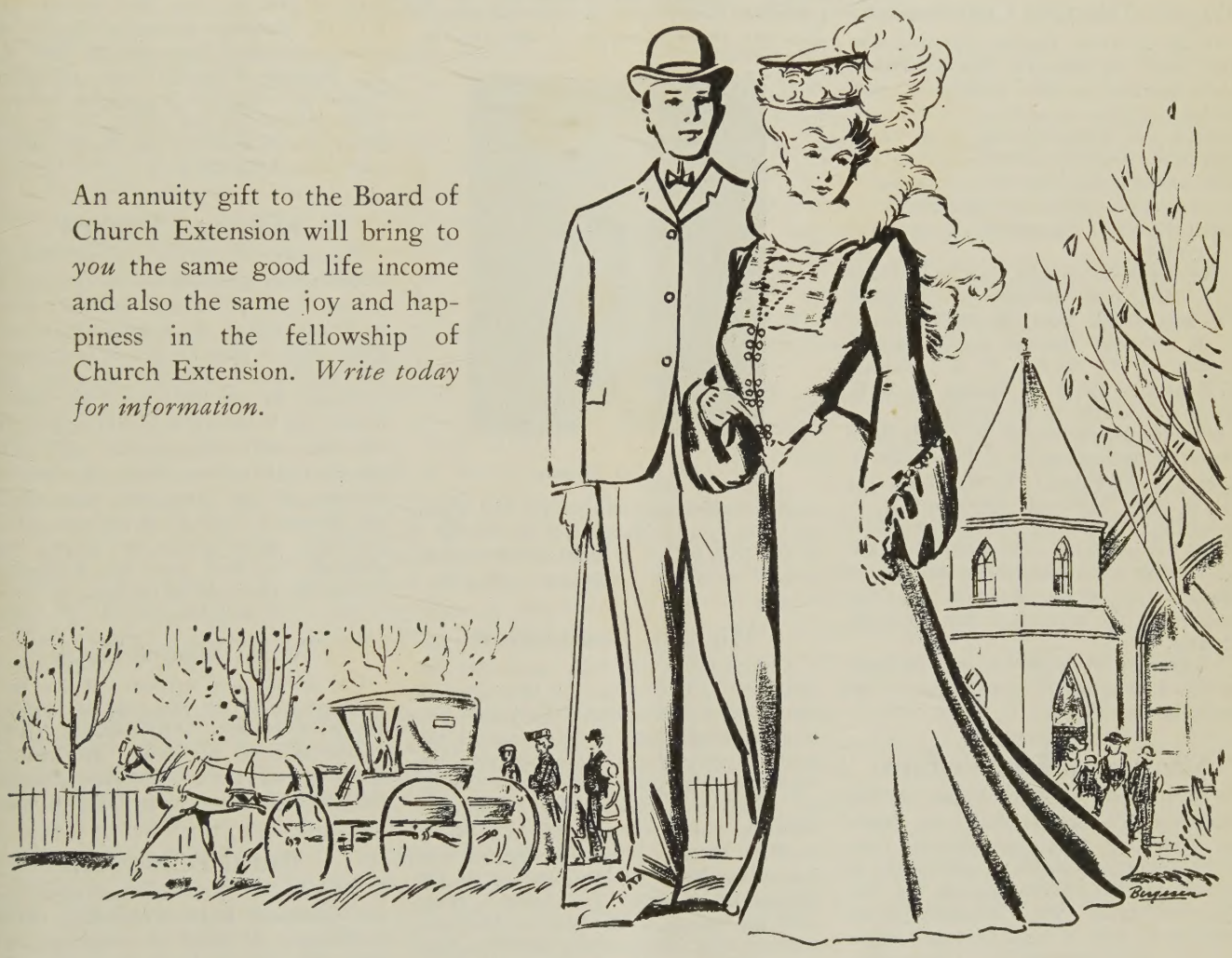

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The Threshold

Our Cover

The cover of this issue of WORLD CALL, our Youth Number, is from Bethany College, Bethany, West Virginia. Bethany is the oldest college of the Disciples of Christ. Founded by Alexander Campbell 101 years ago, it is today a vigorous, forward-looking institution. The Bethany campus also serves an important center for church youth through its summer Young People's Conferences.

Baptist-Disciple Conference

At the Northern Baptist Convention in May, 1940, the church's General Council was authorized to plan conferences with Disciples of Christ to "explore the possibilities and difficulties that would result from closer conference, understanding and cooperation between the two communions." In consequence, there met in Chicago on March 25, 1941, representatives from the two groups.

The Baptists present included Judge E. J. Millington, the present convention president, Hugh Burr, C. H. Heimsath, R. E. Nelson, Erdman Smith, Hillyer Straton, H. E. Norton, C. W. Atwater, W. E. Powers and V. L. Shontz. Dr. E. V. Pierce was unable to be present.

Disciples present were: W. A. Shullenberger, F. E. Davison, R. C. Lemon, H. L. Lunger, I. E. Metcalf, R. H. Miller, Jr., Roy G. Ross, James H. Welsh and H. C. Armstrong. President H. B. McCormick of the International Convention and Edgar DeWitt Jones were absent because of illness. Geo. Walker Buckner, Jr., was detained by the funeral of Mrs. Anna R. Atwater.

A report of the conference is to be made to the International Convention at St. Louis, in May.

Ministerial Scholarships

The Disciples Divinity House of The University of Chicago offers very generous scholarships to young, unmarried men, recent graduates of college, who desire to prepare for the ministry among the Disciples of Christ. These scholarships are awarded to men of high academic standing and good personality. The scholarships yield the equivalent of $70 per month, or about $600 for the academic year.

Army Chapels

Religious worship in the Army is to be taken out of improvised buildings and the open fields in a historic construction program that will provide 604 chapels in posts, camps and stations throughout the nation where soldiers of the Protestant, Catholic and Jewish faiths may make their devotions in an appropriate setting.

An amount of $12,816,880 has been appropriated to build these chapels within six months. In appearance they will look like the typical small church found in every community in America—the slant-roofed frame building with steeple at the front. Costing $21,220 each, they will have seats for 400 soldiers. Every chapel will have an electric organ. The American Bible Society will supply pulpit Bibles.

Convention Speaker

Dr. Henry Pitney Van Dusen, dean of Union Seminary, is regarded as one of the ablest speakers of the American church. Dr. Van Dusen, a leader of both the Oxford and Madras Conferences, will speak on "The World Mission of the Church" at the WORLD CALL "After Luncheon Program" on Monday, May 5 at 2:00 p.m.

Dr. Van Dusen

Missions Foundation

Announcement has been made that the Directors of the College of Missions and the Trustees of The United Christian Missionary Society have voted to conduct the work of the College beginning with the academic year 1941-42 under the College of Missions Foundation in conjunction with the Yale University Divinity School at New Haven, Conn. Dr. Samuel Guy Inman has been appointed lecturer in the College of Missions Foundation. Since 1929 the College of Missions has been conducting work in connection with the Kennedy School of Missions, Hartford, Conn.

All the facilities of Yale Divinity School, including scholarships, are being made available to C. of M. Foundation students on the same terms as to any other students. That the change in location will prove attractive both to candidates for missionary service and to missionaries on furlough is regarded as certain, judged by the number of inquiries and applications received since the announcement of the change was made. In recent years there has been a consistently large group of Disciples students at Yale Divinity School. These are associated for purposes of fellowship in the Campbell Club which for some years has been sponsored by Dr. John Clark Archer, professor of comparative religion in the Yale Divinity School and Graduate School. The presence of this sizeable group of Disciples students at New Haven was one consideration in moving the work of the Foundation to that center.

C. E. Convention

The next convention of the International Society of Christian Endeavor is to be held in Atlantic City, New Jersey, July 8 to 13. Speakers announced include Associate President Lawrence W. Bash and Dr. Norman Vincent Peale. President Daniel A. Poling will present the Society's Distinguished Service Award for the year. Other awards have gone to Herbert Hoover and Richard E. Byrd.

Making a Record

University Christian Church, Seattle, Washington, seems to be on the way to a record in percentage of subscribers to WORLD CALL. In a subscription campaign still in progress the 54 members of the sales force are 100 per cent subscribers. So are members of the Official Board, the Women's Council Cabinet, and the trustees. Deaconesses rate 95½ per cent; the elders, 87½ per cent; the deacons, 66 per cent; and members of the Women's Council, 49 per cent. It is probably unnecessary to warn other churches to look out for University Church in the reports of June 30.

W. T. Moore Book

One of the best accounts of the early development of the Disciples of Christ is Dr. W. T. Moore's *Comprehensive History of the Disciples of Christ.* WORLD CALL needs a copy for its editorial office and will make generous payment for the same.

Rural Fellowship

Disciples of Christ are invited to join the Disciples' Rural Fellowship, charter membership of which is being held open until after the St. Louis Convention. Edward D. Hamner, Halls, Tenn., is chairman of the organizing group. Other members are B. C. Bobbitt, Kentucky's state secretary and Prof. Ross J. Griffeth of Butler University. Membership fees are $1.00 yearly, except for contributing, sustaining and patron memberships which are $5.00, $10.00 and $25.00, respectively.

See
World Call Book Offer
Page 40 of this Issue

WORLD CALL

George Walker Buckner, Jr.
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VOLUME XXIII MAY, 1941 NUMBER 5

The Church in Japan

SEVERAL times in recent months we have commented on the situation faced by the Christian minority in Japan. We have pointed to the culmination in the passing of the Religious Bodies Act of the government's program of bringing increasing pressure upon the churches. We have indicated how when this Act came into operation there followed an attempt to bring the church into the "new structure" and how among other things a united church was decreed and a day set for its organization.

In our February issue we commented specifically upon three things: first, the continuing progress in the development of the united church; second, the fact that missionaries in general welcome the union, though deploring certain apparent mistakes; and third, that American missionaries are reported as being treated with more kindness and courtesy than ever before. In a statement as to the development of the new church we quoted from a letter of an interdenominational leader (from Japan) who said that of the larger bodies only the Episcopalians have not yet come in and that "even smaller groups like the Yotsuya Mission, have come in."

IN AN envelope bearing the return address of the Yotsuya Mission we recently received a statement questioning all three of the above mentioned comments, particularly the reference to the Yotsuya Mission founded by W. D. Cunningham and continued since his death by Mrs. Cunningham. In the interest of accuracy we are glad to add that the statement quotes Mrs. Cunningham as holding that such action has not been taken. It seems that on January 21, 1941, a vote was taken with six Japanese pastors of the Mission voting to go in the union and with Mrs. Cunningham and Mr. Owen Still, another missionary, in opposition. Mrs. Cunningham questions the legality of the action, however, on the ground that three other pastors were not notified of the meeting. Which interpretation will be regarded valid by the Japanese government we do not pretend to know. The explanation qualifies but does not invalidate our word as to "the inevitable progress of the plans for a comprehensive church union."

THE statement referred to above questioned also our report that "missionaries in general welcome the steps taken toward union and financial independence, though wishing that some of the mistakes which have been made had been avoided." We may say that while this word came from a single missionary of another communion, it reflects the general attitude of many missionaries of various communions. We observe that "mistakes" incident to the process are recognized, but the resulting union is welcomed. Whether these missionaries are wise in this judgment, however, may be regarded as beside the point. The union is at hand and is being accepted. How it could be otherwise it is difficult to see.

A THIRD question raised is as to our quotation from a letter from Japan that American missionaries "are being treated with even more courtesy and kindness than ever before." The questioning statement observes that that depends upon what our informant means by "courtesy and kindness." Curiously, however, our questioner goes on to make a case for a very genuine sort of courtesy and kindness shown Mrs. Cunningham by various people. The specific evidences of good will cited in the communication are very much like the numerous reports of similar kindnesses shown others of our correspondents. Before us is a letter from a missionary to Japan from the United Church of Canada. Its point of view is wholly one of understanding and forbearance. It states: "I stand where we have always stood here—'as long as the church here invites and the Japanese government permits we will stay.' If I come home it will be because one or the other of the above has ordered it."

IN CONCLUSION we raise a question for American Christians and American missionaries to Japan to ponder. *If America were at war, with economic resources nearly depleted and with increasing diplomatic pressure brought upon us by a rich and powerful Japan, would we treat a group of Japanese Buddhist missionaries with the degree of consideration now evidently accorded most of our Christian missionaries to Japan by the people of that land?* We add that this is not to condone Japanese military aggression or state control of religion. It is, however, to raise a question which will center our attention on *our own* shortcomings.

Free Men and Free Churches

THE sensitiveness of Japanese people, including Christians, as to control of the churches there by missionaries from a foreign country is not peculiar to Japan. Neither is it hard to understand such sensitiveness. At the World Missionary Conference at Madras, India, in December, 1938, this problem was given careful consideration. By the delegates from the younger churches of the mission fields and by those from the older churches, as well, it was recognized that the best interests of the church lay in placing increasing responsibility upon the nationals themselves. Only thus can the church take root in India, China, Africa or Japan. Only thus can it escape being regarded by the people as a foreign importation. In our opinion this is one of the most delicate situations Christian missionaries will face in the years just ahead of us. In our opinion, too, they will find wisdom in a course of friendly counsel and helpful service which avoids all attempt at authoritative dictation. Inherent among the rights of human beings and of democratic organizations is the right to be wrong—the right to make mistakes. Yes, and to learn by them. Wise parents are quick to learn that they cannot save their children from every blunder and its consequences—cannot dictate just how they are to develop, lest they remain children forever. Churches too make their mistakes and suffer the consequences. American churches—all of them—have made their share. And they learn by doing. And as we go to other lands with the Christian message let us seek to build free men and free churches.

Brotherhood Convocations in Retrospect

WITH the Brotherhood Convocation in Indianapolis on March 24 and 25 there was concluded the most successful and stimulating series of meetings of Disciples of Christ held in many years. Not by estimate, but from registrations, it is known that over 25,000 different people attended these Convocations, the total attendance at all sessions exceeding 60,000. Sixteen hundred churches were represented, 1,550 preachers, over 5,000 young people, 12,450 women and more than 6,000 laymen.

In these gatherings there appeared on the platform together for the first time since the Men and Millions Movement all the executive heads of the various causes reporting to the International Convention. While the Convocations were under the general direction of Unified Promotion, they included causes not cooperating through that agency. In our opinion the inclusiveness of the Convocations was one of the features that appealed to many people. The vast majority of Disciples of Christ believe in an inclusive cooperation. They grant the *right* of "independency" but they *want* cooperation. And they would like to see it a continuing rather than an occasional cooperation.

Another attractive feature of the Convocations was the provision made for discussion. Opportunity was given for the expression of opinion and for directing to the members of the team any question one might desire—whether pertinent or impertinent. The people welcomed these periods of discussion which seemed to fit in so well with our basic conception of democratic procedure.

Perhaps the most important feature of the Convocations was their revelation of the prevalence of the inquiring attitude of mind and of a common concern as to the way ahead for the church, for nations and for individual men and women. Smugness was not a mark of these meetings. Neither was mere questioning. Rather, it was a spirit of earnest inquiry definitely related to a basic faith. There was no inclination to a confusion that would throw overboard all that is made difficult or is under attack in this period of world crisis. The prevailing mood was one of deep conviction as to things that deserve to endure and to which as Christians we must give ourselves with renewed devotion in these days that try the souls of men and nations.

Japanese-American Conference

AS THESE words are written there is arriving in Los Angeles a deputation of outstanding Christian leaders from Japan. Included are such well-known people as Bishop Abe, Doctor Kagawa and Miss Michi Kawai. It is a delegation of good will, and it comes for conference (April 20-25) with representative American Christians on problems of mutual concern. Members of the Japanese group may visit other parts of the country following the sessions in Los Angeles. Christians everywhere should welcome this significant meeting in a time of such stress.

A Modern Christian Prophet

IN THE recent death of Charles Stelzle the church has lost a prophet and seer. Doctor Stelzle is credited with originating the observance of Labor Sunday. Long a leader of the Presbyterian Church in the field of social education, his influence extended beyond his own communion. He belonged to the Church Universal. The following essay on "If a Man Die," which was written a short time before Dr. Stelzle's death, reveals something of this great man's faith:

If a man die shall he live again? No—because he shall never die: There's something in man that lives forever.

You are the same man that you were twenty years ago, but your body has been replaced several times during this period—your brain is rebuilt twice each year.

But Memory remained with you clear through this transformation.

Nothing is ever destroyed. Coal burns, but the ashes and smoke and gases precisely equal the original bulk—they have simply taken on another form.

Arguing from the indestructibility of matter, can you believe that memory and heart treasure and soul culture perish?

When a tree has borne leaves and fruit, its work is done. But not even the wisest man who ever lived had finished his work when "death" came—he was just beginning to understand.

Can this be all of life for him? Is there nothing left but a hole in the ground? Does this seem in harmony with God's method, which in everything else brings us on from glory to glory?

Many of man's faculties are like unwrapped tools in a chest—unexamined, unnamed—waiting for use in a future world.

We know that perfection cannot be realized in the present world—there must be something ahead—the immortality which will permit us to see the fulfillment of our dreams.

And this new world would be incomplete without those who struggled to bring men nearer to perfection in the present world.

Disciples delegates at 1940 Central Regional Planning Conference of the United Christian Youth Movement, Lake Geneva, Wis.

How to Send Young People to Conference

By GEORGE OLIVER TAYLOR*

THOSE carrying the load of administering Conferences and Camps for the more than 10,000 youth from our Christian Churches would make some suggestions to the leadership of the local church who select and send these youth. We believe that young people should be sent with some understanding of what to expect and of what is expected of them. The following suggestions apply primarily to the sending of delegates to the Young People's Summer Conferences,[1] but with modifications they also apply to the sending of delegates to Pioneer Camps[2] and the Regional Planning Conferences of the United Christian Youth Movement.[3]

1. *Send them; don't just let them go.* The Young People's Conference is a part of the local church program in that it is an important means of training leadership. Therefore, the choice of delegates should not depend merely on "Who is interested in going?" and "Who can afford to go?" Rather, the church should "hand-pick" its delegates, choosing those young persons with the best potential leadership ability. This should be done by the pastor, Sunday school superintendent, and youth sponsor with the aid of the Educational Committee or members of the Workers Conference.

In some churches the Educational Committee in consultation with the young people has worked out a scholarship plan whereby the delegates chosen must be those who have measured up to certain standards and requirements such as regular attendance, financial stewardship, service in the church, and special reading. Under such a plan the candidates register several months in advance and report regularly to some person in charge who then makes these reports available to the Educational Committee at the time the delegates are chosen.

[1]See complete schedule of dates and locations elsewhere in this issue.

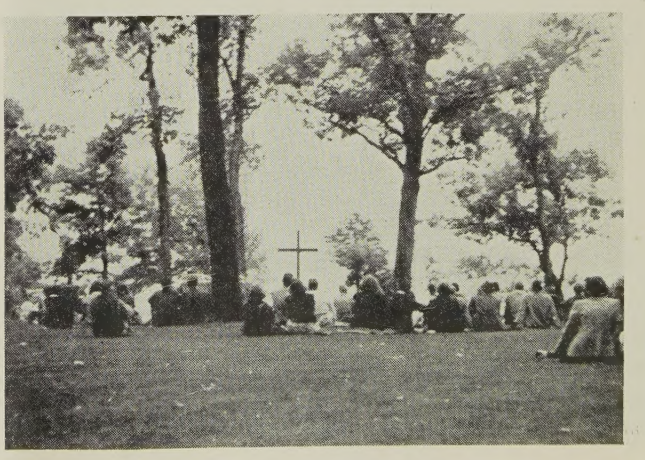
[2]For Intermediates, ages 12 to 14 years. For information write to 2700 Pine St., St. Louis, Mo.

[3]In 1941 there will be six of these interdenominational Conferences, attended by carefully selected delegates. For information write to 2700 Pine St., St. Louis, Mo.

*National director of young people's and student work, department of religious education, The United Christian Missionary Society.

Filling out conference application blank

"Hillside" evening vespers, Lake Geneva



Conference uses folk games and songs from many lands

The initiative must not be left entirely to the young people, however. Some of the best potentialities may be overlooked. The committee should spend some time in carefully listing those who show promise of leadership and seek to enlist their interest in attending Conference.

The young people should be made to feel that they are actually sent to Conference as delegates of their church. One means of doing this is to provide a substantial part of their expenses. Churches vary greatly in their policies in this regard. It is recommended, however, that the young people have some personal financial responsibility in their Conference attendance for their attitude toward the program is noticeably better when this is true.

Another means of helping youth to realize the importance of being a Conference delegate is the use of the commission service. Many churches are using the last church service the young people will attend before leaving for Conference as a special occasion of recognizing the youth as representatives of the local congregation. A ceremony of commission[4] is used in which the pastor delivers and the delegates accept a charge, followed by a prayer of consecration.

2. *Send them searching.* There are wonderful treasures of enriching experiences available in the Conference week, but many students miss them because they are not coached to look for them.

One rich treasure is in the leadership education program. Those delegates get the most out of their classes whose church leaders helped them choose their courses and helped arm them with questions and stated problems. Each Conference delegate takes three courses, one for two periods each day and two for one period each—four hours of classes on each of five mornings.

[4]Suggested commission services are mailed each year to the pastor from the National Conference Office.

The courses are planned in such a way that in four years the graduating student will have had a well-balanced training for leadership and personal enrichment. Yet within these requirements there are choices on which the pastor or youth sponsor can give valuable counsel. Especially does the young person need to be made aware of the relation of a particular course to a certain phase of his experience or responsibility in his church.

The worship and recreation experiences in Conference are planned as demonstrations of what can be done in the local church. Those young people who are charged to be particularly observant of plans, methods and materials used in the vespers and social life periods, and to ask for help on particular problems, will return better equipped for leadership.

Another treasure students should explore is friendship. First of all, explain to your delegates the Conference requirement that no two students from the same church should expect to room together. Furthermore, the delegates from one church should definitely plan to "break up" on arrival at Conference so that they do not spend all their time together. Make it a point to make new friends. These friends should be of other young people, but they also may be among the faculty members. These leaders are chosen for their ability to understand youth and their problems. Many a young person has, through personal conferences with an understanding adult, straightened out what might have been a serious mental or moral problem. Especially should the students take advantage of the presence of a missionary or representative of another race or culture. Former students now literally have "friends around the world" whom they met at Conference.

The richest treasure of all is an experience of God in fellowship with other Christian youth. Some delegates seem immune most of the week to this experience. A little coaching on what to look for would make them more sensitive to the spiritual realities and would make their Morning Watch and vesper periods more meaningful.

3. *Send them healthy.* There is no denying that the Conference week is strenuous. Although the daily schedule includes a full eight hours of rest at night plus approximately one hour in the afternoon, it demands much of heart, muscles and nerves. Especially

Class in World Trails at Pioneer Camp in Texas. Kenneth Bonham is the teacher

is this true when the Conference is held at a camp where the living conditions are not as comfortable as at home. Every precaution is taken to prevent serious illness and accident. A first-aid kit is always available, a lifeguard always on duty at swimming periods; and in many Conferences, a nurse or doctor is included in the faculty. But the church leadership and parents must cooperate in this important matter.

If the student has had a serious illness or major operation within recent months, or if he has a heart condition that makes violent exercise dangerous, this fact should by all means be written in the space indicated on the application blank. The Conference leadership will then make note of this and carefully supervise that student's activities so that he will not jeopardize his health.

4. *Send them cooperating.* To accomplish all that must be accomplished in one short week, every person in Conference, student and faculty, must cooperate to the utmost, each denying himself special privileges that

Puerto Rico Junior Conference group playing checkers on a rainy day

could not be granted to all the others. Everyone must get up at the same time, be quiet at the same time, and move promptly from one activity to the next. Otherwise, there is pandemonium and lost effort. This does not mean that a superimposed program is handed down. The schedule is decided upon by the Conference Council on which students and faculty are represented, and the student officers help to administer it. Adjustments are made to suit circumstances.

But, not understanding why he cannot do as he pleases, the young person of individualistic temperament sometimes becomes irritated and even rebellious. This can be avoided if all new delegates are coached in advance as to what to expect and why it is required.

5. *Send them, then use them.* In spite of the fact that the church program is usually at a low ebb in the mid-summer when the Conference delegates return, definite plans should be laid well in advance for capitalizing on the impetus Conference can give. Many churches ask their young people to report at a church service, each delegate telling of particular phases of the Conference week. This is good, but not enough.

The girl who took the course on "Teaching Children" should be asked to report to the Workers Con-

Lunch time in Camp Huentepec, Mexico

ference, and particularly to the children's workers. The boy who took "Better Young People's Activities" should make a report to the Young People's Council or Cabinet with his written recommendations for the improvement of the young people's meetings. Similar requests should be made of those in such courses as "Youth at Worship," "Youth at Play," and "Christian Youth Building a New World." The official board of the church might well profit by a report from those delegates who studied "The Program of Our Brotherhood," "Making My Community Christian," "Facing the Liquor Issue," or "The Meaning of Church Membership." The woman's council or missionary society should ask for reports and recommendations from the students who were in such courses as "Missionary Education Program for Young People," and "Working for Interracial Understanding." Some pastors have a personal interview with each delegate after Conference, in which he helps him evaluate his experience and asks for suggestions for the improvement of the church program. In this way he is able also to appraise the young person's development and to place him in a satisfactory place of leadership in the church.

These suggestions are made that the church may realize much more from their investment in the leadership education of their youth.

Disciples on committee of United Christian Youth Movement, Lake Geneva

A Rich Young Man of Japan

—*Who Did Not Turn Away*

By JOSEPH BOONE HUNTER

ALMOST twenty years ago a group of young men in the Graduate Department of Tokyo Imperial University asked me to meet them each Sunday morning for Bible study. They were a select class. Very few applicants are able to pass the rigid examination and enroll as freshmen in that school, the highest institution of learning in East Asia. Those who would enter the Graduate School must compete in another test which is almost criminally severe. These boys had all survived that thinning-out ordeal. They kept the group at twelve because of the historic sacredness of that number. Two were Christians. One of them for ten years has been paying a dear price for his open opposition to his country's wars.

It is another, Teishin Yoshida, of whom I write and from whose letters I quote today. He is a Doctor of Law and a rich man, having inherited the family fortune which generations before him accumulated. Eleven years after he left my Bible class I baptized him while on a summer study tour through the Far East. He has told the story with simple beauty in a little volume entitled, "How I Became a Christian." That day and hour he turned away from Buddhism, the religion of his fathers, and resolved, with the help of Christ, to bring his four hundred tenant families into partnership, that their children, along with his own, might enjoy a new sense of dignity. One of my reasons for agreeing to return to Japan last fall was to assist him in carrying out this plan.

For the past six years this man has been down with tuberculosis, living in a little private sanitarium which he had built in the mountains. During one year of that time he did not speak a word. I have received letters from him which required several weeks to write. He had strength enough to write three or four lines at a time. But there was never a word of complaint. When his physician told him that he should not speak for a year he made three resolutions: "I will not say a word for twelve months; I will not become discouraged; I will not get mad." What an assignment for a feverish man who was born with a hot temper, and whose very race is petulant! He has accepted his affliction as God's way of driving all impurity from his soul.

World affairs and the present condition of his own nation weigh heavily upon his sensitive spirit. He is a little improved in health, and for this very hour. Just when his government was placing barriers in the way of Christian missions, he wrote me that he was going to return to his native village and start Christian work even if it should cost him his life. So he left his quiet retreat last fall for his native village even though he knew that the winter would blanket his province with ten feet of snow. If I quote from his letters perhaps my readers can understand why his spirit gets hold of me:

For some years Mr. Hunter was a missionary to Japan with the United Christian Missionary Society. He was about to return to that country for further service in the fall of 1940 when conditions became so unsettled that advice from Japan was to defer sailing. More recently the Japanese ministers of the Japanese Christian mission urged that he come on. He plans to answer that request if a U. S. passport is granted.

I was delighted to receive your letter the other day. The apology for long silence is rather on my side. In our daily prayers we have communion as a matter of course. But when it comes to writing letters we are seldom in a mood fitted to correspond in a leisurely manner.

As a matter of hard fact, my health condition has been stationary these years. And I remain still in my hermitage almost inactive. In the meantime urgencies in Japan are affecting my dear homestead. This idyllic rural district is being dilapidated by the rapid development of munition industries. You know what this means in its sociological and moral involvement. No doubt, the people will become better off, but it will bring the treacherous boom mania, with all the deplorable conditions that follow.

After six years of absence, I intend to return home and see if I can start even an initial scheme in pursuance of my dream. The establishment of a Christian kindergarten is the first item. I am well aware that an invalid is pitifully handicapped in launching such a scheme. But if I do not take the initiative the place will be irrevocably claimed by the Buddhists.

What a blessing it would be to mankind if, instead of squandering resources for war purposes, the same materials were devoted to constructive use! Airplanes and motor cars are the means of making the earth a paradise or a hell. Why should not the grandiose construction of heavy industries in Japan be turned into channels for promoting the prosperity of Asia's multitudes, instead of becoming the instruments of large-scale massacre? *The first condition is that mankind should be stripped of all his egoistic instincts. Nothing short of cleansing by Christ can accomplish this miracle. Every soul we can win over to Jesus' side is thus a contribution to the cause of world peace.*

What do I mean by "peace"? I do not mean the "status quo" of self-complacent nations with all the natural resources as their monopoly. I mean the give and take of God's bountiful gifts in a true Christian spirit. Only in this sense can we hope to realize brotherhood. And toward this goal even an invalid can take one step. However, depending upon my frail body and meager energy I am not sure that I can accomplish anything in my native province. *But somehow I feel an invisible hand leading me back home. If it is the Lord's summons I shall obey it even though it causes my body to perish.* Thus I am going to leave my six years' hermitage.

In a letter written last Christmas Dr. Yoshida expressed regret at my inability to come to his country. Most of his remarks are too personal and too complimentary to be written here, but I want to quote some of his statements:

(*Continued on page* 10.)

When Road Signs Are Down

By RICHARD E. LENTZ*

ON THE jacket of a book of recent date there was this intriguing announcement, "For the serious-minded person not averse to thinking about himself." A similar invitation is appropriate here.

In England, we are told, the signs have been removed from highways to make more uncertain the progress of an invader. A London newswriter describing the confusion of travel that resulted, said, "one never knows where he is going, never arrives where he planned to go and always is behind schedule."

Dr. Miles Krumbine in speaking of our age as a period of intense confusion, names as the principal cause, "loss of faith in the adequacy of our ideals." Ideals, also, it may be inferred, are signs without which progress is uncertain and purposeful living impossible. A particular ideal, like honesty or truthfulness, is a sign on the road of life to guide the traveler in choosing between alternate routes. These single ideals we incorporate into a *system* of road signs which constitute our philosophy of life, our reaction pattern, our formula for living.

Richard E. Lentz

Modern people organize their ideals into many different systems, which they believe will speed their progress toward desirable destinations. Three interesting mechanical devices are fairly accurate symbols of the most common systems: the *Iron Lung*, the *Lie Detector*, and the *Applause Meter*.

SOMETIMES infantile paralysis attacks the nerves controlling the breathing muscles: then the afflicted person becomes incapable of breathing for himself. Society places such sufferers in an *Iron Lung* from which the world is viewed as reflected in a small mirror. The patient is completely dependent upon others' energy, imagination and will. Of course, society is glad to provide care for such truly helpless people. But, amazing as it may seem, some people, not really helpless at all, seem eager to live in what we might call a social *Iron Lung*. They wish others to do everything for them. "The world owes me a living," they say, "let's have it now, please!" They expect Mother to pick up after them; their church to make them good; their school to make them wise—all with no exertion upon their part. If we were seeking a slogan for this *Iron Lung* philosophy of life, an appropriate one would be that of a certain railroad—"The water-level route, you can sleep."

A certain radio program creates much fun by the embarrassing use of a *Lie Detector*, a device that indicates whether or not a speaker is honest. There are people who might fittingly take this machine as the symbol of their lives; for like the machine, they seem to derive great satisfaction from the discovery of others' faults. They suspect friend (if they have a friend) and enemy alike of trying to take advantage of them, of being insincere. This attitude of suspicion, which is the opposite of faith, not only precludes friendship but cooperation as well. So these enthusiastic debunkers and smear artists, in spite of the delight they experience in faultfinding, are quite alone and never are truly happy. A slogan that is suitable for this *Lie Detector* philosophy of life is—"More tunnels through dirt than any other route."

On a popular quiz program there is another interesting invention, the *Applause Meter*, that measures the volume of approval given each contestant. Everyone, on occasion, wisely consults the *Applause Meter*—that is popular opinion. But some people live as though its recordings were life's most important rating—"What will people say?" "How am I doing?" "How can I influence people and win popularity?" These are the questions they ask. The referee is in the grandstand; please the crowd and you win, they think. "This route to the latest popular pleasure resorts" is an accurate slogan for the *Applause Meter* philosophy of life.

There is a fourth common system of ideals that may be characterized as *Life-from-Atop-the-Family-Tree*. The farther back that one traces his ancestry, the higher rises his family tree. In imagination it is possible to climb this family tree, limb by limb, to the very top. From that vantage point one can look down upon the whole world and congratulate himself that, "No other family is as lofty as ours." Aristocracy and family clannishness are understandable distortions due to the perspective from atop the family tree. Dr. Charles E. Elwood, the eminent sociologist, reminds us that race prejudice, nationalism, feelings of class superiority are extensions in modern society of the primitive tribal loyalty. "Nordic type," "slant-eyed runts," "niggers," "Christ-killers" are examples of the bitterness that fills the world today—a bitterness that is created by the philosophy of life we might call the *View-from-Atop-the-Family-Tree*.

Of course there are many other ways in which people today organize their ideals into systems, some fortunately more wholesome than the four already described. For all of them it is equally true that the system—that

*Christian minister, Franklin, Indiana.

is the philosophy of life—in many instances determines the value of the particular ideal; just as the highway system creates or destroys the practical usefulness of a single road sign. A great challenge comes to all of us to relate our ideals to one another in a consistent system that will enhance and enrich all of them.

WHERE do we get the words that we place upon the signs we call ideals? What determines their sentence structure? Most significant of all influences that affect our ideals is *the family experience.*

To illustrate may we relate the story of a young woman who came to a local burlesque theater as one of the cast. One Sunday, in the spirit of fun, the actress and a friend attended our church services. Early the next day she came to my study where she began her story by stating, "I am engaged to be married and I want you to help me." Ordinarily such a request is simple: betrothed couples usually get married. When I so remarked, she objected, "But I do not love the man to whom I am engaged. I love the man with whom I am living and I would marry him if my husband would give me a divorce!"

You are shocked? But *you* come from a good home, the greatest single blessing God can give anyone. Hear of the home of the young actress. Many times, she said, her father had whipped her to insensibility for slight disobediences. The parents quarrelled continually. At the age of fifteen when the girl left home she carried, ringing in her ears, her mother's strident farewell, "I hope you go so far away it will take a thousand dollars to pay postage on a message home." The girl went to Chicago where friends secured employment for her in one of the notorious night spots. After three years during which she sold the only services for which men seemed willing to pay her, she married one of her patrons. The result of that marriage is commonplace in every newspaper. Now, to be sure, she could have had a different life by exerting heroic will-power at any one of a dozen crucial points in her downward way. But who can divide her responsibility from that of her home and family? Few of us turn toward the highroad or the low except some family hand first point us the way.

Of the many other influences that affect the character of the ideals that we accept, *leisure time* is perhaps the most important; for the interests which we voluntarily select and cultivate out of the rich possibilities of today determine our tomorrow. Some will choose to waste a third of a day or a life in frivolous pastimes. Others' avocational interests and activities will open for them a career and a path to fame and immortality. The entire New Testament was produced by busy men in spare time. They were not forced to create a word of it, nor were they given a cent of remuneration. Yet their leisure-time products have become the world's most important literature, and millions now living owe life itself to the activity of those ancient authors. Who is competent to say that you shall not discover in your free time a service that will become your career? When you sing, "My time is your time," you are creating prophecy, telling your own fortune; for that which gets your time gets you.

Then, of course, your *school life* shapes your ideals; for the student body is the population of a world in itself. So, too, does *the crowd* you "run around with" set up standards for you. Likewise the *profession or occupation* that you choose will give you standards. Many factors enter into the creation of our philosophy of life. *Where would you put the church?* Ahead of the family? Before leisure time? In front of school life?

The contribution of the church is unique: the church does not belong in the list; for the influence of the church permeates all—home, school and community. In a physics laboratory in high school once we performed an experiment that illustrates rather accurately the function of the church in shaping our philosophy of life. Onto a sheet of blueprint paper laid over a powerful magnet, we poured some steel filings: then tapped the paper lightly. The filings immediately formed an interesting distinctive pattern as though some invisible hand had arranged them. The magnetic power underneath had drawn them into the definite pattern. So the church is not to supply you with a stereotyped Christian pattern of life, but rather is to supply dynamic and power that will cause you to move toward the ideals that appear attractive. If ideals are road signs, the church is that voice which urges you on along the road toward your chosen destination. Ideals —up or down—lead nowhere unless there is a driving power from within. That power is the responsibility of your church.

A Rich Young Man

(*Continued from page* 8.)

I am again at my old homestead (his residence has been the ancestral dwelling for 400 years; the living room contains one painting valued at $10,000), and here have received your letter. I was amazed to learn how your plan of coming to Japan had been upset by the trend of events. . . . . I am sure that we are being guided by Providence even when our plans encounter apparent failure. In this belief anchors our ultimate trust and confidence.

Deploring the fact that his lovely countryside is now covered with munition factories, he writes:

How glad I would be if all the resources of the land were being used to make life-giving goods instead of death-dealing instruments. However, in this present state of affairs lies the challenge for all the Christians in the world. . . . . I feel more and more that mankind will have to be cleansed individually by the blood of Christ. The iniquity of national antagonism is but a corollary of individual avarice. . . . . Social reform and world peace lie in the bosom of every individual. Without a spiritual revival and its consequent application to individual behavior no scheme for world peace can succeed. Winning one soul to Christ is a most valuable contribution to this goal.

My dear brother, let us do our best in this critical age of the world's history.

Sincerely,

Teishin Yoshida.

The seed of the gospel has been planted in Japan. Some soil is bearing even now a hundredfold. The courage and patience and faith of men like this fine friend convince me that the light of Christ will continue to shine, and the rule of the militarists, even though it last a half century, cannot destroy what the ambassadors of the church have done.

First Young People's Conference conducted by the Indian Christian Mission, May, 1940

Young India Matches the Hour

By MRS. MILDRED REYNOLDS*

WITH a bang, a clatter and a menagerie of voices, the old Indian bus pulled up to the front door on the morning of May 14, 1940. Bedding-rolls began to rain down from the top of the bus; while its doors and windows became alive with young "Indian Conferees." The first Young People's Conference of the area was beginning.

The roomy, hospitable, old bungalow where the Reynolds family live in Mungeli, Central Provinces, India, seemed small indeed when eighty-five young people, teachers and helpers were ushered in. All the furniture was stacked in one room. The living and dining rooms were used as classrooms. The long north veranda was used as a dining hall, while the shade of the big trees in front of the house furnished the kitchen. The whole place was filled with excitement as this fine group of young people filed into the living room where Miss Jennie Fleming and Miss Ethel Shreve acted as the committee on registration. As soon as the names were written and every student was in possession of his name tag and group colors, the conference began in earnest.

At first there was great uncertainty about the whole undertaking. Some leaders, both Indian and missionary, felt that India's young people were not yet ready for conferences in which both sexes mingled together. The church councils in all our area seemed a bit dubious as to the outcome of such a venture. Then there was the problem of financing a conference. Some folk felt the students would not or could not pay a great deal toward the expense and the churches were not sure where they stood in the problem.

So, for a long time, it remained only a hope in the hearts of a few people. When the first list of young people who were willing to attend conference was asked for, the response was very feeble. The Bilaspur church, spurred on by such leaders as dear old Brother and Sister M. J. Shah, was first to decide that its young people should attend, and that the church would take the responsibility of transportation and would give a bit toward the expense of the conference. Mungeli was very slow. Fosterpur church and Pendridih followed with small contributions. Then the Mungeli young folk came to the front, and the result was that after all registrations were closed, there were many who still tried to get in at the eleventh hour.

A young people's church conference is very different from anything held in India. There are conferences when the young folk are in school, under school discipline, but a church conference is different. Each year in our boarding schools and in our homes we see these lovely young folk ruining their lives, and so we began to feel a need of something that would meet the need of more social life between the sexes. We were not sure conference would meet our needs, but finally through much prayer, and with fear and trembling, we decided to try a conference.

Dr. Hiralal had the prayer services. Mr. Newton had the daily morning devotional. Mr. Nichel was the boys' House Father, and Mrs. Sahadeo chaperoned the girls. Mr. Phillip Sahadeo and Mr. Bikai had charge of the catering. Mr. B. Sadhu was in charge of all games, etc. Miss Fleming taught a class in "New Testament Principles." She also helped with the girls' prayer meetings. Miss Shreve taught a class on "Acts," the beginnings of the church. Mr. Nickel

*Missionary to India with The United Christian Missionary Society, located at Mungeli.

taught a class on "Boys' Problems." Mr. Reynolds had two classes daily in addition to his work as Dean of the conference: "The Meaning of Church Membership," and "How to Win Friends and Influence People." The writer was hostess of the conference but found time to meet the girls each day in a class on "My Most Intimate Problems." Miss Newton, Bible woman of Bilaspur, and Miss Shah, Bible woman of Mungeli also assisted on the conference staff.

There were games each day, swimming, a picnic, a stunt night in which many of our amateurs starred in dramatics and music. Dr. Andrews, our *pro tem* doctor, took this great group of young people through the hospital in Mungeli and showed them some of his most interesting cases.

Best of all was the way we lived together, worked, played, sang, studied together as one big team. The boys and girls took turns at serving the meals, thus saving the expense of servants. The Bible women and evangelists gave freely of their time and talents to make the conference a success.

And each day as the darkness fell we sat together on the lawn, sang hymns and Indian conference songs, usually translated. Then we were led in a short devotional service before our goodnight circle was formed. And often as we stood there in the quiet summer night and prayed for young people around the world, I'm sure those hearts were touched and they can never be the same young people again. They had a vision of a future, more strongly connected with a Great Teacher than they had ever had before.

When the last conference circle was broken and the boys went to their dormitory singing "God Be With You," and the girls in their varicolored saris wound slowly over the green to their home, singing the same sweet song, our hearts were truly thankful. No doubting or fears were left; we knew now that our Indian young people could match the hour.

Girls went home saying, "Now we know that we can talk with boys and meet them on their own level without any fear in our minds, for we are able to protect and direct our lives."

A boy said, "I've known many of these girls all my life, have lived in the station with them, but because of our false standard of morals I've never been allowed to speak to them. I am thankful to conference that it makes possible a new standard of life, a Christian standard that is very rare in India."

Another girl said, "I've often wondered why Indian young people couldn't have something like this, where we could talk together without the whole community criticising us."

Another: "Conference has taught me that we are as able as any young people anywhere in the world to meet the other sex socially and to protect ourselves as Christians should." And so in this way they gave their estimation of conference. We as leaders feel it fills a need and we are proud of our opportunity last summer.

It would not be fair to close this account without thanking those who have made this, our first conference, a real success by prayer and in other ways; especially we should mention the help and cooperation of Mrs. Geo. Springer in this respect. Mr. Gamboe paid a short visit too. Also the young people of the First Church in Norfolk, Virginia, under the leadership of Mrs. William Whitehurst gave a check toward the expense of this our "venture of faith."

What Makes a Church?

By FINIS S. IDLEMAN

EDITORIAL NOTE: Finis S. Idleman, for the past twenty-five years pastor of Central Church of Disciples of Christ, New York City, Disciples member of the executive committee of the Federal Council of Churches and a commissioner of the Association for the Promotion of Christian Unity, passed away in his New York home at 2:15 a.m. on Saturday, March 22. Funeral services were held in the church on Sunday, conducted by Dr. F. W. Burnham of Richmond, Virginia, who was assisted by President Robert M. Hopkins of the United Society and L. Ward McCreary of East Orange, New Jersey. Doctor Idleman had been ill but a short time and was absent from his pulpit only one Sunday. The accompanying article is one he dictated five days before his death as a message of the weekly parish paper of his church.

Doctor Idleman

WHAT makes a church? Not preachers nor buildings nor officiary. Well then what makes a church? Why it is a part of that eternal procession we hear singing as they come and as they pass and as they go on just beyond us out of our hearing.

We hear them at Easter time; millions of them come singing and all but ravish our ears with their music, but they too pass on into that dim beyond and still they go singing.

I heard them last Sunday. The church I love was among them. How proudly I turned my head on my pillow to see if they were not coming in. But the tide of the church moved on. That is its way. Who was I that I could divert it. But it was enough that I knew it was a part of that grand procession; that its men and women, boys and girls were on their quest of that Holy Grail.

It was enough. In the chamber of my isolation I could now wait until my release for I had seen the triumph from afar. The church I serve did not depend on me. It had caught the vision from afar. The Pilgrims' Chorus was on its lips and the break of Easter morning was in its eyes. There is an everlasting something about the church. It lives on despite poverty and death; despite persecution and calamity.

Anna R. Atwater

By GEO. WALKER BUCKNER, JR.

Mrs. Anna R. Atwater at the time of her service as president of the C. W. B. M.

IN THE one hundred thirty years of existence of the Disciples of Christ, there are two women whose names stand out distinct and lustrous for the quality of leadership which was theirs and for the measure of confidence accorded them by their associates. The first of these was Mrs. Helen E. Moses. The second was her associate and successor in the presidency of the Christian Woman's Board of Missions, Mrs. Anna R. Atwater.

Mrs. Moses was president of the C. W. B. M. when in 1904 Mrs. Atwater was called to be the Board's vice-president and to edit its *Missionary Tidings,* one of the five brotherhood magazines which merged to form WORLD CALL in 1919.

Mrs. Atwater served as vice-president of the Christian Woman's Board of Missions from 1904 to 1907 when at the death of Mrs. Moses she succeeded her in the presidency. In this significant post of leadership she served from that date until the C. W. B. M. united with other brotherhood agencies to form The United Christian Missionary Society in 1920.

During these years Mrs. Atwater brought to the work a high quality of leadership. She saw the annual receipts of the Board grow from $281,637.54 in 1907 to $691,950.93 in 1919. In the period of her presidency she also saw the assets increase from $300,000 to $1,446,588.

The work of the Christian Woman's Board of Missions was from the beginning an inclusive work. This appealed to and challenged Mrs. Atwater. The Board carried on home missionary work in the great cities, among the Negroes of the South, and among the southern highlanders and elsewhere. It pioneered in establishing Bible Chairs at state universities, the first of these being that at the University of Virginia. Others which followed were at Ann Arbor, Michigan, and Lawrence, Kansas. Even more inclusive was the foreign work of the C. W. B. M., extending to India, South America, Africa and the islands of the sea, and including in its work programs of evangelism, education, social reconstruction and medical service: all of these held Mrs. Atwater's devotion and kindled her warm imagination.

When the various home and foreign mission boards of the Disciples merged to form the United Society in 1920, Mrs. Atwater was enthusiastic in her support of the new venture. Women of lesser stature might for personal reasons have hesitated to give up leadership in a great inclusive work like that of the C. W. B. M. when it meant accepting what might be regarded a lesser responsibility or at least a sharing of leadership along with others in the combined work of the new organization. Such considerations never moved Mrs. Atwater in the least. Hers were higher concerns.

In all the years of her leadership in the field of missions, Mrs. Atwater was characterized by an indefatigable energy, an intellectual ruggedness and a vast breadth of vision. Her realistic sympathy, her capacity for careful administration and her unusual speaking ability were assets which the brotherhood recognized and prized.

A testing of Mrs. Atwater's real character and stature came in 1926 at the time of her retirement due to ill health. No one had brought to the United Society a greater measure of devotion than she, and no one had more willingly accepted responsibility. Always proud of the fact that she bore her own burdens and leaned on no one, Mrs. Atwater was quick to know that she could not carry on as in other years. Unwilling to handicap the work or place added burdens on her associates, she resigned and moved to Grand Rapids, Michigan, where she lived until her death on Sunday morning, March 23, 1941. There it was the privilege of the writer as her pastor for a period of eight years to know her intimately. Out of that close association it may be said that, judged by the most searching standards, Mrs. Atwater measured up magnificently as she made this marked transition from a life of public activity and leadership to one of quiet retirement and reflection. To her associates and successor she gave the full measure of her devotion; and they ever held her in deep affection. Her larger interest remained and grew with the

This picture of Mrs. Atwater was taken by Harold E. Fey at the International Convention of Disciples of Christ in 1934

years. It seemed that she had never found greater pleasure in reading and in talking with her friends and members of the family about the things which she read. With her two sisters, Mrs. B. A. Robinette who passed away less than a year ago, and Miss Harriet Robinson, she lived a happy, useful life. She who had rendered distinctive service and had been concerned with large affairs was not above the smaller duties and responsibilities which now came her way.

Richer for association with Mrs. Atwater and for the fruits of her life are countless men and women and boys and girls all over the world—especially throughout the great brotherhood which she loved and served. Particularly indebted for the privilege of knowing her and counting her as one of them are the various local churches to which she belonged through the years, notably the Downey Avenue Church in Indianapolis, Union Avenue in St. Louis, and Central Church, Grand Rapids.

Funeral services for Mrs. Atwater were held in her much loved Central Church, Grand Rapids, on March 25. Hugh B. Kilgour, pastor of the church, was in charge, assisted by the writer who attended as a representative of WORLD CALL, The United Christian Missionary Society, and the International Convention of Disciples of Christ.

Mrs. Atwater was one of the most remarkable women the writer has ever known. Stately in bearing, she was marked by a dignity and a seriousness of purpose which were apparent to all. She also possessed such rare qualities as courage, patience, tolerance, understanding, a warm human sympathy and a delightful, kindly sense of humor. Perhaps her most notable characteristic was her rare gift for persistently believing that others might share the light that illumined her own soul and pointed out her path of service. She saw "the light by yonder wicket gate" and she wanted others to see it.

From Mrs. Atwater's Associates

The following comments on the life and work of Mrs. Anna R. Atwater are from three of her associates: Doctor Robert M. Hopkins, president of The United Christian Missionary Society; Doctor C. M. Yocum, chairman of the United Society's division of foreign missions; and Miss Lela E. Taylor, the Society's former vice-president and secretary for Latin America, who was also a co-worker of Mrs. Atwater in the Christian Women's Board of Missions.

"One of Our Outstanding Women"

"Mrs. Anna R. Atwater has been one of the outstanding women of our brotherhood. From 1905 to 1926 she made a vital contribution in kingdom service through the Christian Woman's Board of Missions and The United Christian Missionary Society; in both organizations she graced executive positions of trust and responsibility. To her comrades at headquarters, to her associates in state organizations, to the brethren, both brothers and sisters, among the churches, to the missionaries on the fields at home and abroad, she was a constant source of inspiration and encouragement. Her life was one of varied interests and of worthwhile achievements."

—ROBT. M. HOPKINS.

"'Aunt Anna' and 'Queen Ann'"

"To me Mrs. Anna R. Atwater was both 'Queen Ann' and 'Aunt Anna.' She was a woman of regal thought, bearing and character. The missionaries, her colleagues in the office, and all who knew her well, sensed that she was of royal lineage. And she was just as truly 'Aunt Anna' in that, though queenly in appearance and attitude, she was very human in her sympathies and approachable by anyone, even the humblest. Queenly dignity and humility met in her. 'Aunt Anna' has gone to her richly deserved reward to wear her crown as noble 'Queen Ann.'"

—C. M. YOCUM.

"My 'Other Mother'"

Memories of my years of intimate association with Mrs. Atwater are precious beyond words. The first time I saw her she spoke on Stewardship—a keynote message as I came to know her life through the years.

My first conference about service with the C.W.B.M. was with her and she assigned my first year's work. She presented me when I spoke the first time in the International Convention. On my first day in the office as a secretary she spoke of her desire to help me to grow into the foreign work to be ready to carry on when her few remaining years of active service were finished.

In order to give me opportunity to know Latin America better, Mrs. Atwater stepped aside for me to go as a delegate to the Montevideo Congress. On my return she placed the ad-

(*Continued on page* 33.)

A Chinese Youth Looks At China

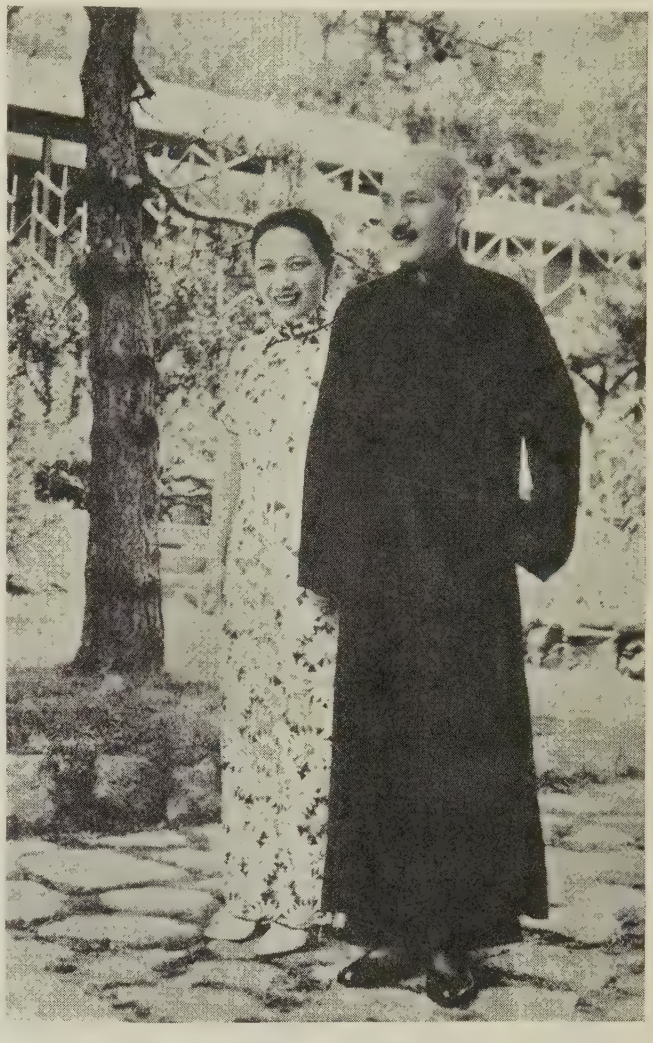
By PHILIP MENG*

WHEN I was a student at the University of Shanghai, I studied about Chinese church work and was greatly interested in the work. I noted that about 125 years before, in 1807, when Robert Morrison landed in Canton the work of organized Christianity began. But he did not accomplish much in building a church. Actual converts numbered less than a dozen, and the first was not won until Morrison had lived seven years in China. But a foundation had been laid and was on a characteristically Protestant faith. While I was at the university (1930-1935) I found that the number of Christians in China had mounted to 446,631 (1928 record). During that period the persecution of Christians and anti-Christian movements had died away, and there was great respect for Christianity and Christian work in society.

We know that China has been reborn within the last half century. An amazing expansion of the missionary movements and of the Christian church has also marked these years. The direct results of the work during the first decade after 1900 far exceeded those of the entire preceding century. The report of the International Missionary Council held in Madras, India, in December, 1938, shows that by 1936 the number of Chinese Protestant church members has increased to 536,890. It is believed, although no definite record can be secured, that in the past four years even more people in China have joined the churches. Indeed the future of the Chinese church looks quite bright. It is in these Christians of the church in China that the great and sure hope for the church's future is to be found.

The present chaotic situation in China is shared by the church. Chinese church members have seen more and more things to do, more and more places where Christ has suggested to them ways of helping their fellow men. The church has linked itself more firmly to the life of the people. The proportion of Christians who are actively witnessing for Christ is higher. The Chinese church in this changing age is still meeting its opportunity. The church still ministers through the medical and nursing professions. The church still maintains some of the best educational institutions. It still supports the public health program. It is still relieving the famine. It still helps the rural reconstruction. It still prepares and distributes an extensive Christian literature. Also, a National Christian Council is carried into very active existence to coordinate the activities of the various churches and to promote cooperation whenever possible. The China Holy Universal Church, Chinese organized union church, now has 35,000 communicants. The war does not stop the church, but gives an opportunity to promote its work.

*A young Chinese Christian, now a student at the Baptist Seminary, Seminary Hill, Texas.



Chiang Kai-shek and Madame Chiang

May I say, too, that the Chinese church is becoming more and more indigenous. Today we have more voluntary workers engaging for at least part of their time in Christian service. It is natural for a soul newly born into the family of God to feel responsibility toward the church. In most cases the Chinese can contribute adequate support for the elementary needs of the church. Many Christians in foreign lands have hardly begun to recognize the existence of a Chinese church and are inclined to think of Christians in China as a sort of extension of the churches of their lands. It is true that the Chinese church should give a large credit to the self-sacrificing labors of thousands of missionaries. But no one who surveys the progress of the gospel in China should say that Chinese Christians are entirely dependent on missionaries. There is now a Chinese church which is indissolubly linked to the churches in other lands, but receives its true life from God. It would suffer serious loss if all foreign missionaries were withdrawn; but it would not cease

to exist. The sufferings and trials of the past few years have proved still more that the Chinese church has its roots in God and in China, even in the present Sino-Japanese war. Many denominations in China can give evidence of a surprising increase of church work and an increasing number of converts.

Not only in the church are there plenty of "living stones" of which may be "built up a spiritual house" in China, but the new national leader of China is also a follower of Jesus Christ. Indeed, the personality of the Generalissimo Chiang Kai-shek is outstanding in the whole China picture today. Often he has called a meeting of Chinese Christian leaders and missionaries for consultation and prayer as to how the church might fully meet the critical need of the nation. He once said in a meeting, "All men need a true religion. True religion stands for humanity and Christianity is the true religion. So we must help the Chinese people to possess Christianity. I declare myself a Christian and am praying for spiritual power from our God. My hope is that all of us may demonstrate in our lives and work the real power of Christianity in the midst of the present problems and dangers in China and throughout the whole world." His consecrated wife, Madame Chiang Kai-shek, is also well known in this world as a great Christian lady and leader.

In the Chinese government office the proportion of Christians among leaders in the affairs of the nation is approximately one in twenty. And over fifty per cent of the names in *Who's Who In China* represent graduates of Christian universities. Under the leadership of men such as these, the church in China will possibly yet have greater growth. It is apparent that under our new government things have turned out for the furtherance of the gospel in a variety of ways.

Now you may ask: Is Christianity in China today being gradually destroyed by the war conditions? My answer is that at the present time the Christian message has even a greater hearing than many years before—more Chinese are listening to the gospel. Yet in spite of this spiritual encouragement, there is a possible danger threatening Chinese Christianity. We all know that China is today in a miserable state. Nearly one-fourth of its land is under Japanese influence in a forced program of cooperation with the "new order in East Asia." Almost another one-fourth of it is ready for a powerful pro-soviet movement. These two nations, the totalitarian state of Japan and the communistic state of Russia, may have great influence on the future of China.

The defeat of China's struggle for independence and democracy would have disastrous effects upon the world. If this should come to pass, our Christians and missionaries would see the works which they patiently started and into which they have put so much effort, turn into wreckage, for there is absolutely no friendship on the part of Japanese militarists for Christian forces in Asia. In her new imperialism and anti-Westernism, Japan is likely to make missionary enterprises increasingly difficult, if not impossible.

Now turn to Russia where we know that in communism, organized Christianity is forbidden. In China, the Chinese Home Mission Society, which is organized and maintained entirely by Chinese Christians, has attempted to do some personal work in communist groups but has failed largely. If the pro-soviet movement becomes stronger, many skeptical Chinese and pagan Chinese may be turned to atheistic communism. So there can hardly be a reasonable doubt that the future of the Chinese church depends upon the success of General Chiang's democratic government and a victory over totalitarian state of Japan and communist Russia.

We should help China to build a national platform on Christianity, and never be discouraged in doing so. Look at this United States of America where your forefathers' ambition to secure religious freedom and democracy has made this nation the greatest center of Christianity. You have had more than 300 years in which to achieve this great result. China has had only a little more than 100 years since the coming in 1807 of Robert Morrison, first Protestant missionary.

Some may wonder if I mean that the only need of China today is an outside assistance to save her from totalitarian state of Japan and soviet Russia. The big loan of money recently from Export and Import Bank to China, and embargo of scrap iron to Japan will help China to survive. Also, the strengthening of Chiang's government will weaken the communist element in the present organization of a united China. Yet, however much these will help, our main interest is in the church and converts in China. Christians everywhere should remember that the main task of the church is that of evangelizing the people. This is true of every church, not only in China, but in every land. The supreme need of the Christian church in China as in other lands is the spiritual life. In spite of organized Christianity and its influences on all phases of life, in China today millions of people still have no knowledge of the Christian gospel. We should not forget the primary work of the missionary is evangelism. Some have lost their power because they have minimized the evangelistic emphasis. Remember that although the people of China may be modernized or old-fashioned, rich or poor, educated or ignorant, Christ is still the need of them all. China needs Christ, not because her people are socially or economically inferior to the people of other lands, but because their spiritual needs are the same. There is no distinction between the Oriental people and the Occidental people to Christ. Reports come from every part of China stating that there are today cities and country markets where the people press upon the missionary to hear the "Word of God." The doors are widely opened for missionaries who are "lovers of souls." There is only one need in China, and that is Christ. We must make Christ known to the many hungering hearts. The Chinese people can never have a new China unless they have new men and women. And that can come only through the power of the gospel of Jesus Christ.

Convention Fellowship

By STEPHEN J. COREY*

AS ONE looks back over the years and endeavors to recall the experiences of thirty-four of our national and international conventions which have been attended, the characteristic which stands out most vividly is the fellowship. One remembers particularly certain outstanding conventions such as the Centennial at Pittsburgh, the one in Cincinnati in 1919 when the United Society was formed, the meeting in Washington in 1930 in connection with our first World Convention, and other gatherings with peculiar problems and circumstances. But the thing which overtops all is the fellowship. It furnishes the continuing strand of experiences as we have met together. It provides the rhythm and color of our brotherhood life. It embodies the spirit, the bond of unity and the love which makes us a desirable people.

How we need the depth of Christian fellowship and understanding in this hour of world tragedy! If any marginal disagreement, or petty controversy, or misunderstanding, takes major ground in our midst now, how unworthy our profession as disciples of our Lord. As we come to St. Louis let us pray and plan and think *fellowship*.

After all, what could be finer than our own Christian Church comradeship? The glad handshake, the renewed acquaintance, the seeing of familiar faces, the recounting of experiences, the pride in reports of advances made, listening to challenging messages, singing together the great hymns, the setting of brotherhood goals, the wrestling together over common problems, seeing and hearing the missionaries, the greatness and reverence of the communion service! Is there anything lovelier this side of heaven itself?

Our International Conventions provide our common meeting ground. There we are bigger than our differences. The great things we stand for are to the front; the things of opinion stand in the background. At our best (there have been a few times when we were not at our best) we are tolerant of each other in our great conventions. We listen to conservative and liberal alike—we rejoice in our liberty and have fellowship in differing opinions, giving each man the right of conscience and personal expression. All class distinctions are gone as we meet together; poor and rich, city and country; black, white, or brown; we fellowship as followers of the Christ of all men.

This year we will have, as never before, the fellowship of suffering. There will be brethren at the convention from tragic China and Japan. From Japan, where our sturdy and self-sacrificing Christians are caught in the malevolent atmosphere of a cruel war of aggression. From China where this same catastrophe has caused more breaking up of families, more sorrow and starvation, than any conflict in history. The threat of further war in the East, in which our own country may be involved, has uprooted many of our missionaries and sent them home heartbroken, away from the work to which they have dedicated their lives. We must share with them this sorrow and disappointment.

The cataclysmic tragedy of Europe will be upon our hearts. No British delegate will come across the Atlantic to greet us joyously as before in his fraternal mission from our people over there. The agony of our brethren in suffering England will be a part of our comradeship at St. Louis in May.

When the world is at its worst our fellowship must be at its best. This is an hour of human suffering not unlike that hour in the early centuries, when the chief mark of the Christians was the way they loved each other. We call ourselves Disciples of Christ. Let our fellowship together be such as will do honor to the name we have taken.

*Dr. Corey is president of The College of the Bible, Lexington, Ky.

New Secretary at Convention

Mrs. Mae Yoho Ward

ATTENDANTS at the International Convention of Disciples of Christ at St. Louis, May 1-7, will have the opportunity of meeting Mrs. Mae Yoho Ward who at the March meeting of the Board of Trustees of The United Christian Missionary Society was elected executive secretary of the department of Latin America in the Society's foreign division. Mrs. Ward succeeds Miss Lela E. Taylor who resigned a year and a half ago because of ill health. Mrs. Ward began her services on April 15.

During most of the period following Miss Taylor's resignation, responsibility for Latin America has been carried by Dr. C. M. Yocum, chairman of the foreign division. J. D. Montgomery of Buenos Aires, also served for several months.

Mrs. Ward is regarded as especially well fitted for the position to which she comes. For nearly six years she was a missionary stationed at Buenos Aires in Argentina. There she carried varied responsibilities. For two years she engaged in kindergarten work in Buenos Aires and helped two churches there in their girls' club work and in religious education. Mrs. Ward also taught in the seminary and in the girls' school. She is the author of a vacation church school textbook for Argentina.

Mrs. Ward was graduated from Bethany College in 1923 with honors. She taught school for a year in Huntington, W. Va., and served as a religious education field worker for the United Society for two years. In 1928 she received a master's degree from Yale University following two years of study there.

Mrs. Ward is a daughter of the manse. Her father, J. W. Yoho, was a well-known minister of the Disciples of Christ. Mrs. Ward possesses an attractive personality and is a public speaker of unusual ability.

WORLD CALL

American Christians and World Issues

By S. M. CAVERT AND ROSWELL P. BARNES*

IN SPITE of differences among American Christians over present world issues, there are many important convictions which they hold in common. In the effort to emphasize significant agreements we venture to suggest that at least on four points pacifist and non-pacifist Christians stand on substantially common ground.

We all agree, in the first place, that war is an evil of overpowering magnitude. Not even the most militant Christian will now glorify war or regard it as a holy crusade. We all join in repeating, from the bottom of our hearts, the words of the Oxford Conference: "War involves compulsory enmity, diabolical outrage against human personality and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified." The non-pacifist is not prepared to assert that participation in war is never justifiable, but he does not need to be convinced of its heinous character.

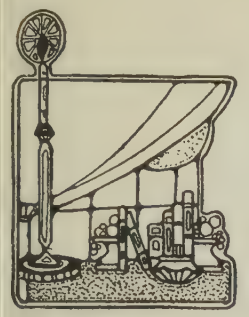
We are agreed that the philosophy of government and of social ethics embodied in the political institutions of England and the United States more nearly approximates the Christian ideal than do the principles and philosophy of Naziism. This does not mean that we are blind to the glaring economic injustices and racial discriminations too long practiced by the democracies of the West. It does mean that we regard the Nazi attack on personal religious and political freedom, the cruel hounding of the Jews, the semi-enslavement of peoples with a precious heritage of political and democratic aspirations as an evil peril. American Christians may not agree in their strategy for meeting this peril, but they recognize the peril and agree that the only ultimate answer to this form of madness is the inculcation of the Christian spirit in social and political institutions.

Another point of gratifying agreement is the common concern to defend the rights of conscience in the individual Christian. Doubtless there is a danger that an increasing mood of hysteria and fear might weaken the present attitude of respect for the conscientious objector, but as matters now stand we can be grateful that the churches give evidence of their intention to make a full place for the conscientious objector, along with the conscientious participant, in their fellowship. In each of the major denominations there is some agency that is prepared to help the conscientious objector. At a recent meeting of the Executive Committee of the Federal Council of Churches the juxtaposition of two items on the agenda was symbolic. The first item had to do with the provision for a religious ministry to the youth who are going into military training camps; the next item was concerned with the way in which those youth who cannot conscientiously go into the army are to be supported in work-camps under civilian auspices.

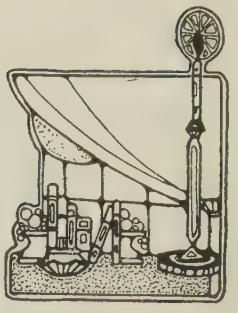
American Christians also have an impressive agreement as to the kind of world order which they seek after the war. They are realizing that a radical reorganization of the political structure is necessary. They unite in saying that the absolute and unqualified sovereignty of the national state is an anachronism in a world in which space has been annihilated and all the peoples are mutually interdependent. Thoughtful pacifists and non-pacifists alike insist that there must be some form of international political organization which would be consistent in principle with ecumenical Christianity. As to what form it should take they may be uncertain, but more and more they agree that some kind of federal structure is called for in which each nation will delegate to a central authority the administration of certain areas of political and economic responsibility that are essential to the justice and order of all. They also know that such a federalized political structure must provide that all peoples shall have access on equitable terms to the natural resources and markets of the world. The Commission to Study the Bases of a Just and Durable Peace, authorized by the Federal Council of Churches at its biennial meeting in December, is to include in its personnel men who stand at both extremes of the argument over pacifism, and there is good reason to believe that there will be no insuperable difference between them as to the kind of world order that they seek.

We can agree, also, as to the attitude which we want the church, as a corporate body, to take. As individual citizens we may come to different conclusions as to our Christian duty. But as to the duty of the church itself, as a whole, during wartime we can really agree. Its great task and opportunity are to preserve the Christian fellowship around the world so that there shall be at least one society which stands for a universal fellowship under the universal sovereignty of God. So even those who as citizens ardently advocate American support for Great Britain do not want to see the church give its blessing to any war, or be used merely to promote national morale. Especially do they want the house of Christian worship to have another atmosphere. They want the church in wartime, as in every other time, to concentrate on its own distinctive ecumenical mission, without which no international structure of justice and permanent peace will be possible. Unless the church fulfills the function of nourishing truly Christian motives and upholding the universal Christian ideal, the things most necessary for a new world order will be lost.

*Dr. Cavert is General Secretary and Dr. Barnes is Associate General Secretary of the Federal Council of Churches. This article is reprinted with permission from the *Federal Council Bulletin*.



Book Chat



Christianity—Religions of Democracy—Theology for Youth

By C. E. LEMMON

WHEN the William Bross Foundation was completed at Lake Forest College in 1890 for awards to authors of religious books, it was specified that a special anniversary prize should be offered at fifty year periods. Accordingly, in 1936 the Foundation announced a special prize of $15,000 to be given in 1940. It is reported that many excellent manuscripts were submitted. The prize was won by Dr. Harris Franklin Rall for his *Christianity; An Inquiry Into Its Nature and Truth.*

The fitness of this award is apparent. Dr. Rall is retiring from a long career as a teacher of theology. He has lived through the fifty year period of the Bross Foundation as an active participant in the evolving thought of the time. He has been a representative of the liberal position in theology as contrasted with fundamentalism on the one hand, or radicalism on the other. He represents the major theological movement of the Protestant evangelical churches of America and has been a noted interpreter of Christianity during the half century when the new science, new psychology, and new industrialism were playing havoc with old traditions. He has expressed his conception of the truth and nature of the Christian religion with balance, clarity, and completeness. It is a fine book, the product of much reflection and thought, and will be a valuable acquisition to any library.

EDWIN LEWIS is the chief spokesman of neo-orthodoxy. He is a facile writer, a persuasive speaker, and a scholar of wide learning. Though his new book is called *A Philosophy of the Christian Revelation,* it does not indicate the placid calm one associates with philosophers. Lewis is in emphatic dissent from all humanistic, naturalistic, or ultra-liberal tendencies. He stands squarely and eloquently for revelation, supernaturalism, and most of the ancient dogmas. His books are vividly written and are always good reading.

THE National Conference of Christians and Jews has done an important work in bringing Jews, Catholics and Protestants together on the same platform in many communities. They have now gone a step further in producing a significant book called *Religions of Democracy* in which the three positions are set forth. The Jewish statement is by Louis Finkelstein, the Catholic by Father J. Elliot Ross, and the Protestant by William Adams Brown. These positions are stated without any attempt to water down the relative differences, but with a recognition of the common interests of all of these religions in this day of secular and political pressure.

THE MAN CHRIST JESUS by John Knox is a little gem. Only a hundred pages and selling for a dollar, written in simple expository style, it is yet a scholarly and able apologetic for the uniqueness of Jesus. It brings Jesus to life as he was in his own time and suggests his meaning for us in our own lives. We have seen no religious book with so little pretention that has so much of importance to say.

GERALD HEARD wrote a series of expositions of The Lord's Prayer which was published as *The Creed of Christ,* and he now writes on the Beatitudes under the caption *The Code of Christ.* He endeavors to escape the common feeling that the Beatitudes are either baffling paradoxes or utopian idealisms. His contention is that they offer a practical code of conduct and that Jesus meant them to be accepted as such. One may have a dozen books on the Beatitudes in his library and still welcome this little volume of Heard's as a unique and authentic addition to such literature.

YOUNG people have neither the time nor the inclination to read theology. What they get they usually absorb from the Sunday school teacher or the preacher. If given a chance they like to argue religion. Henry David Gray has written a very small book called *A Theology for Christian Youth,* which would furnish a fine basis for directing young people in their arguments. It would make a splendid text for classes of intelligent youth. In fact, there are many adults in our churches who would be helped by its use.

IF THERE is one English speaking preacher in the world who deserves sympathy it is Leslie Weatherhead, pastor of the City Temple, London. We hear he is not very well, and of course he is in the midst of catastrophe and suffering. That he can produce books of sermons under the circumstances is remarkable. His latest book is called *This Is the Victory,* strangely enough on the subject of courage and faith. What a rebuke to all of us who whine because of our ill luck, when we merely sit on the bleachers and suffer vicariously.

(*Continued on page* 46.)

Silver Bells Ring

By MYRTA PEARSON ROSS*

SILVER bells are ringing clear tones above the din and confusion of war-torn China. They are the bells of the twenty-fifth anniversary of the founding of Ginling College. They echo in loving hearts of her alumnae in strategic places of influence all over China—and beyond. They sound in the lives of twenty thousand Smith College women in America who claim sisterhood. They resound in souls of men and women of the mission boards who unitedly made possible this Christian college for women in China twenty-five years ago. They ring courage to all who have heard the story of the heroism of faculty and students alike, not only in one crisis, but in one after another throughout its years of life.

From days of meager equipment, and days of famine so terrible that banquets and some daily meals were omitted, to a lovely campus with curving yellow roofs and a thousand chrysanthemum plants that attracted garden clubs of the world, Ginling came. She came dedicating what she built "to the Spirit Divine, and asked it be blessed for the education of women in China."

Back in 1925, on the tenth anniversary of her founding, one of the Chinese speakers observed that "the growing life is the life that gives away." At this period began a project to help neighborhood children.

After the troubles and bombardment of Nanking in 1927, when foreign faculty had to flee temporarily, and the opening of the college that fall seemed doubtful, the Chinese faculty and alumnae exclaimed, "Would you give up now? Ginling is alive because of our struggles! We are building something finer than we realize." And the doors were opened.

It was at this time of crisis that a Chinese woman, Dr. Wu Yi-fang, became president. She had been a member of the first graduating class of Ginling and took her doctorate in biology at the University of Michigan. Born to the position in hour of trial, she has stood test after test triumphantly and has become tempered steel of great strength and power. Close friend of Madame Chiang Kai-shek, her advice is sought on every hand. She is today a national, yes, international leader. As chairman of the National Christian Council of China she was chosen to head the Chinese delegation to the International Missionary Council in Madras, India. Yet humbly she counsels and advises with the student girls upon the campus, feeling her greatest contribution to China is through her girls of Ginling.

With such foundations cemented in unselfishness and sacrifice of students and faculty, it is not surprising that the present crisis has failed to shatter this strong structure.

It was wisdom that sent the student body and most of their teachers on the long trek westward when invaders approached Nanking. But scarcely had they taken courageously to the hard, rough road in search of a place where they could continue their studies in peace, than the gates of the beautiful Nanking campus were thrown open to the ten thousand women and girls of every status of life who fled thither for refuge from the ravage upon their city, their homes, their families.

No greater story of heroism is written upon the pages of history than that of Minnie Vautrin and her comrades who remained on the Nanking campus, and who literally stood at its gates protecting with only their spiritual courage the thousands who had flung themselves into their care. Feeding, sanitation, shelter from air raids and scores of problems, which would seem overpowering to most of us, were met gloriously. Here classes were soon formed to help these women and girls, unable to escape the invader. Here they found life anew in high-school education for girls and self-support training for widows.

And the college students trekked westward, nearly to the borders of Tibet. By boat, donkey or on foot they went, over 2,500 miles, to find a place where they could prepare for more useful lives of service.

Halted for indefinite periods along the way, they turned farmhouse or temple or street into classroom, and so taught as they trekked. In spite of bombings, over bad roads and perils many, Ginling somehow took with it two pianos for its music department, laboratory equipment for its sciences, and precious books for all its arts.

After three months they reached Chengtu where the West China University gave them shelter, and there today 200 girls build mind and body and soul. A better China and a better world are their goal. Out into the rural districts they go in practical study and to comfort mystified, frightened peoples, to nurse their sick and wounded, to teach health and sanitation and gardening and food values.

Upon graduation their country clamors for their services for they have been schooled not only in the best of academic courses but in the Christian attitudes of service. Dangers have not ceased for the bombers have found even this remote spot. But courage and hope are high.

Mrs. Dwight W. Morrow, active Honorary Chairman of the Twenty-fifth Anniversary Committee which, all over the United States, is pouring out a love gift to Ginling in this her silver year, writes thus:

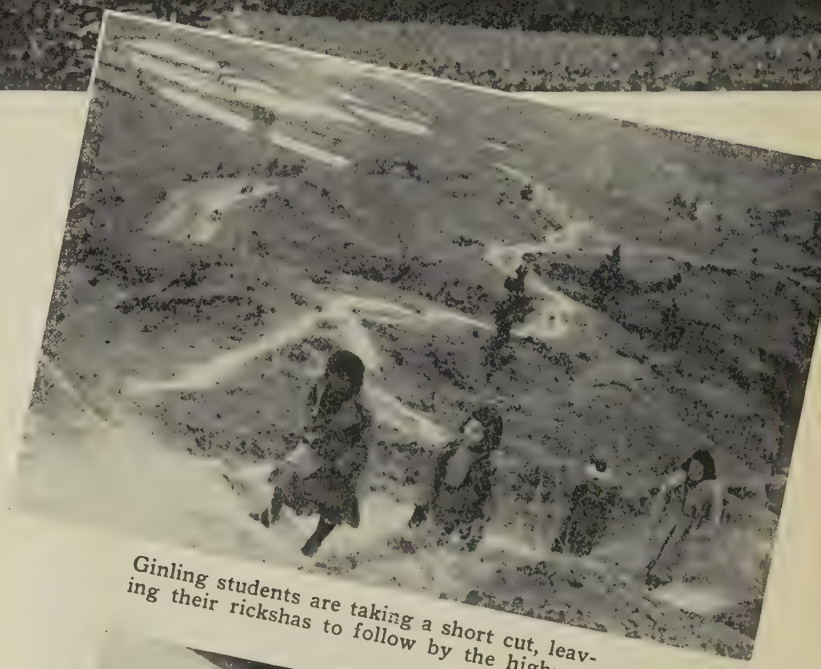
"Ginling College stands for the best in the culture of the China of centuries. She represents enlightened women in the China of the new Republic. In a world rent from North to South, from East to West, she is building the spiritual structure of her country. We are proud of our friendship with such a college. We have faith in her future. Let us prove it by helping her now."

*Mrs. Emory Ross, former missionary to Africa, was recently re-elected a member of the Board of Founders of Ginling College.

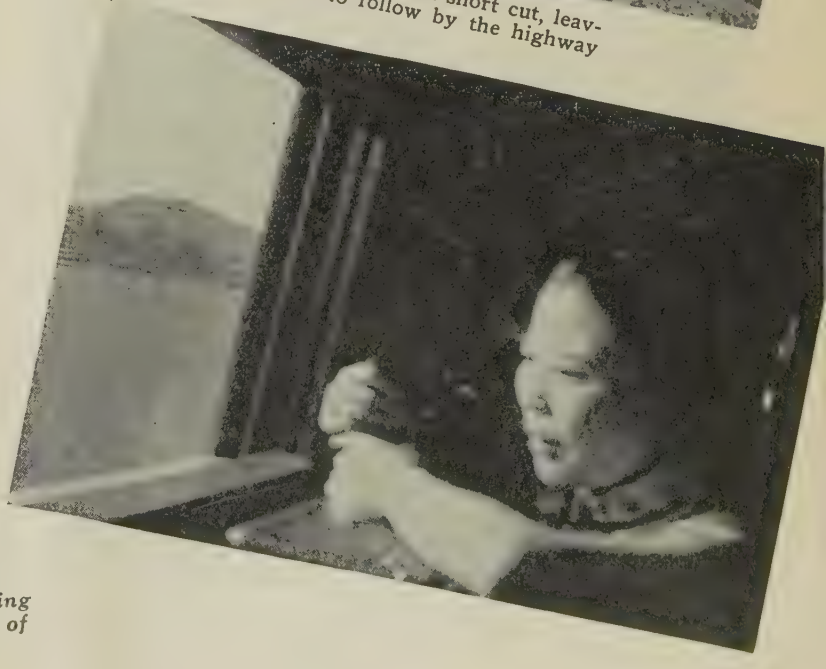
On the West China campus. Ginling College has been lent classroom space in Vandeman Hall

REFUGEE COLLEGE

...: the Japanese Army In-...ded Nanking the Students ... Ginling College Set Forth ... a Twenty-Five Hundred ...ile Trek into Interior China, ...oving Their College with Them



Ginling students are taking a short cut, leaving their rickshas to follow by the highway



Aboard the train a faculty member anxiously searches the landscape as the train approaches Changsha, where her family lives. Unhappily it proved that her home had been bombed, and she left the Ginling party to rejoin it later. She is now with the college in Chengtu

...TORIAL NOTE: The cuts for this and the two following ...es are used by courtesy of "World Outlook," magazine of ...Methodist Church.

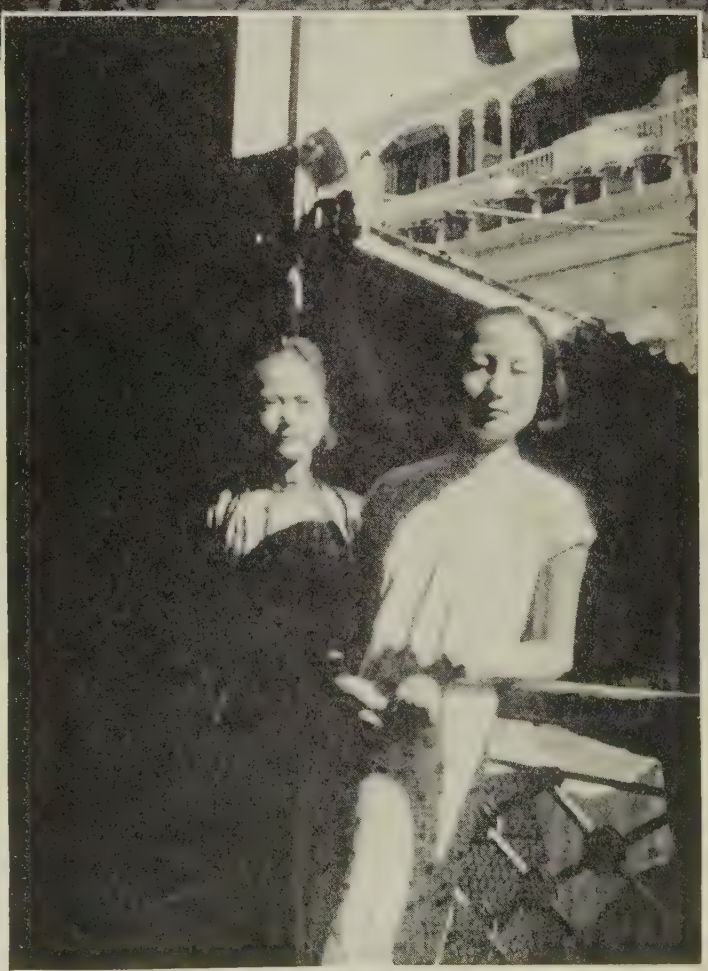
The three-months journey nears its end. Ginling trekkers reach a fording of a stream in Szechwan

In the westward trek of the college, books as well as students take to the road

Two students catch up on sleep while in the background a group snatches a quiet moment for study

The end of a long journey. The arrival on the Chengtu plain in China's Far West

Ringing a gong to announce a play by Ginling students as they stopped in a country town on their move westward



Two Juniors arriving in Hongkong—tired and hungry but chins up

What Sort of a World?

WHAT sort of a world are we to have after the fighting of World War II ceases? That question troubles a great many people. "What are we fighting for?" is the question on the lips of millions who are asked to make every sacrifice, including that of life itself, for the conflict. Hitler has answered that question for his people by declaring for "a new order in Europe," and he has kept them so intent upon the abuses in the old order that they have not stopped to ask what the new order is to be like. The democracies, Britain and her allies, including the nonbelligerent United States, have not said what they are fighting for beyond self-defense, the overthrow of the dictators and the right of men to live as free men.

These are, of course, attractive generalizations. But generalizations they are. Granting that the democracies achieve something which without too much stretching of the imagination can be called victory, what do they propose to do with it? What sort of a world will the post-war world be if the democracies are successful? Can men and women who are making extreme sacrifices expect that the old abuses will go, that there will be more of democracy, more equitable sharing of the things of life, less of over-privilege on one side and under-privilege on the other?

The answers given by authoritative governmental spokesmen are unsatisfactory. It is natural, therefore, that other groups should seek to draw the blueprint of the sort of a world they want and which they declare must come out of the sacrifices demanded by war.

Recently a left-wing labor group met in London, 2500 of them claiming to represent 1,500,000 workers, to declare their program for Europe. Their demands, in general, are for peace based on justice, no annexations, no indemnities, return to Germany of her confiscated colonies, sharing of raw materials and markets, and the reorganization of Europe on the principles of justice and peace. Domestically the conference demanded nationalization of such basic facilities as railroads, mines, and public utilities, eradication of poverty and slums, and equality of educational opportunity.

Perhaps even more significant was the so-called Malvern Conference, held at Malvern College in mid-January. Including in its constituency 23 bishops of the Anglican church, among them the Archbishop of York who served as chairman of the conference and wrote its findings, and the influential bishops of London and Durham, 24 deans of cathedrals and 200 other Anglican leaders, lay and clerical, the conference set forth a post-war pattern that must have made hair stand on end in Downing and Threadneedle streets.

The Church of England has long been the strongest bulwark of class power and privilege. It is the state church. It is supported by the national treasury. Its higher clergy are state functionaries. Its power in a time of national crisis was exhibited in the circumstances which led up to the abdication of Edward VIII and the enthronement of the present king. But along with its support of power and privilege, the Church of England has long had to tolerate a group of socially minded liberals, social workers, Labor Party members and clergymen. In recent years this group has had the voice of men like William Temple, Archbishop of York, Sir Richard T. Acland, Liberal M. P., T. S. Eliot and Dorothy Leigh Sayers, the novelist. At Malvern these progressives spoke their mind about the post-war settlement.

In a document that is destined to be historic, the Malvern group demanded that post-war Europe be organized as a cooperative commonwealth, substituting cooperation between nations for competition, thus removing the distrust and suspicion that for centuries have marred European international relations. They also demand that international trade become a genuine exchange of goods that are actually needed instead of a struggle for so-called favorable trade balances. This would move commodities about Europe to areas of need with as little difficulty as Western wheat, corn and beef move to the industrial areas of the United States and Eastern industrial products move to the agricultural regions. They also demand that production exist for consumption rather than for profit, and that the earth be regarded not as a reservoir of potential wealth to be exploited, but as a storehouse of divine supply upon which we utterly depend. The money system must be so administered that people who produce goods can also buy them. The rights of labor must be recognized as in principle equal to those of capital; and the true status of man, independent of economic processes, must find expression within the framework of industry, whatever the method by which this is effected. The conference also adopted a resolution submitted by Sir Richard Acland declaring that the ownership of great resources of the community by private individuals is a stumbling block, and that the time has come for Christians to proclaim the need of some form of society in which this stumbling block will be removed. Considerable attention was given also to reform within the church, its prerogatives, its privileges, forms of worship and general practices, with a view to bringing them into more complete harmony with the needs of the post-war world.

Did You Ever?

By WILBUR C. PARRY*

DID you ever see a group of young people come back from conference so full of enthusiasm for a week of Christian fellowship that they just "bubbled over"? Did you ever envy them just a little and wish you could have some of the same type of experience? Did you ever wonder whether an adult *could* become as enthusiastic and as deeply stirred by the challenge of the Christ as do these young people?

Did you ever talk to one of the several thousand adults, all the way from twenty-one to seventy-five years of age, who have been in one of our Christian church adult conferences? If you have you will know that a few added years do not make a person immune to the contagion of three to seven days of Christian fellowship in an adult conference.

The Adult Conference Movement among the people of our brotherhood has had a steady and healthy growth over the last five or six years. There will be from six to eight new conferences held during the summer of 1941, bringing the total to possibly twenty-five.

Adult conferences have some very definite aims which make them particularly significant for both the individual and the church.

*National Director of Adult Work, department of religious education, The United Christian Missionary Society.

Vesper service in an Illinois Adult Conference

From the point of view of the church, there is the matter of providing additional training for leaders; there is the opening up of new possibilities for the adult program, which if carried forward would give new spirit and direction to the whole church; and there is the deeper consecration that comes to those workers in your church when they have a chance to experience fellowship with God and their fellowmen in a conference atmosphere.

From the point of view of the individual there is the spiritual enrichment and growth that has come to many others during these past few years; there is the fellowship with like-minded Christian friends; and there is the broadened outlook upon all of life that comes when an adult finds out that he is not too old to learn, and actually does discover many new facts about God's world.

Not only will the adults of our churches find a rich opportunity in attending one of our own adult conferences, but they have the opportunity of attending an adult conference sponsored by the United Christian Adult Movement. This movement represents the cooperative work among adults of forty-one Protestant communions. For several years—since 1936—there have been summer conferences sponsored by this fellowship of adult workers. One of these will be held at a not too great distance from your church.

On this page you will find a complete list of our own adult conferences and those sponsored by the United Christian Adult Movement. Find the one nearest you and write the director for information.

Did you ever think that some day you would like to go to conference, but just never quite got around to it? Change that wishful thinking into practice and write the director of your nearest conference, today, and tell him to reserve a place for you this summer.

Did you ever think that it would be a good thing for your church to cover the cost of some of your good leaders to an adult conference, as is often done in relation to young people's conferences? Start talking about such a plan, now, and make a conference experience a sign of your appreciation for the consecrated service of some of your fine church and church school leaders.

Disciples Adult Conferences, 1941

For information about any of these conferences write your—
—State Director of Religious Education, or
—State Secretary of Missionary Organizations-Education, or
—State Secretary of Missions

Date	State or Area	Location
June 8-12	Alabama	Oak Mountain
16-22	North Carolina	Montreat
23-28	East Washington-North Idaho	Twinlow State Park, Rathdrum, Idaho
23-28	*Oregon	Turner
23-28	*Georgia-So. Carolina-Fla.	Savannah-Oglethorpe Hotel, Savannah, Georgia
23-28	*Tennessee	(Undetermined)
June 29-July 4	Texas	Center Point
June 30-July 4	West Washington	Seabeck
July 1-6	Capital Area	Bethany Beach, Delaware
3-5	Michigan	Crystal Beach, Frankfort
7-11	Texas	Valley Mills
12-15	Iowa	Dolliver State Park, Lehigh
13-18	Illinois	Eureka College, Eureka
14-18	Texas	Cisco Lake
14-19	Pennsylvania	Bethany, West Virginia
17-20	Iowa	Parsons College, Fairfield
19-20	Minnesota	Tipiwakan Lodge, Spring Park
21-26	Kentucky	Midway
21-25	*Texas	Ceta Canyon
August 4-9	*South Idaho	Easley Hot Springs, Ketchum, Idaho
18-23	Ohio	Westerville
18-22	Mississippi (Arkansas & Louisiana Cooperating)	Camp Kittiwake, Pass Christian
(Undetermined)	Rocky Mountain	(Undetermined)

United Christian Adult Movement Conferences, 1941

May 24-30	Pacific Southwest	South California
June 4-10	Pacific Northwest	Forest Grove, Oregon
16-23	Central Atlantic	Bridgewater, Virginia
July 6-12	Western Great Lakes	Lake Wawasee, Indiana
19-26	Northeastern	Norfield, Massachusetts
July 28-August 3	Rocky Mountain	Geneva Glen, Colorado
August 4-10	Ozarks	Hollister, Missouri
4-9	Upper Mississippi	Frontenac, Minnesota
22-29	Eastern Great Lakes	Dunkirk, New York

*New Conferences in 1941.

WORLD CALL

The Highway of the Prince of Peace

A Service for the Dedication of Offerings on Children's Day

By GRACE W. McGAVRAN*

Use as many flowers and vines as possible in decoration. Arrange the following tableau for the back center of the platform. On a low table, place the largest world-globe you can find. In a semicircle behind the globe, Junior children stand dressed in costumes of the world, including European countries. If you have no appropriate costumes, let the children hold flags of the countries. Do not use too many children. Three Intermediates stand, or sit on high seats, behind the semicircle. The middle one carries a big Christian flag. The other two carry rectangular banners hanging from a cross piece attached to a standard. One is lettered "Our Church Here." The other is lettered "Our Churches Abroad." This service may be used with only the world globe and the Christian flag set behind it if you do not wish to have the tableau.

You will need a leader (who may be a young person) standing to the extreme left of the platform; singers (who may be a group of Junior-Intermediates, or an older quartet) placed at the extreme right; department representatives to bring the offering at the designated time. The pastor or superintendent will close the service as indicated.

Processional hymn: (During the singing of this hymn, all those to take places on the platform will enter, or, they may be in place and this be an opening hymn. In any case, the leader must announce the hymn so it can be sung as a congregational hymn. Choose the most familiar one from the following.) "Shepherd of Tender Youth," "Lord of All Being Throned Afar," or "With Happy Voices Singing."

Leader: "Let us pray. O Lord, we come into thy presence today with praise. We are glad that on this day we may honor childhood. As we gather, in safety and comfort, may we not forget the children of the world who are in danger and distress. May we on this day dedicate ourselves to thy work in such a way that thy kingdom may come and thy will be done on earth. May our lives be given to building the highway of the Prince of Peace in this war-torn world. Amen."

Singers: (sing with bowed heads as a response, using the tune "Morecambe" or some suitable 10,10,10,10 tune)

O Thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chains,
And call the brethren forth from want and woe.

We look to Thee; thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.[1]

Juniors: (and other children's groups as decided, sing joyfully, without announcement) "We've a Story to Tell to the Nations."

Leader: "Jesus said, I am the way, the truth and the life. I am the light of the world: he that followeth me shall not walk in the darkness but shall have the light of life. Go ye into all the world and preach the gospel."

Singers: (sing the following verses to the tune "Pro Patria" or use "National Hymn" to which we usually sing "God of Our Fathers." The tune, "Ancient of Days," will also fit the words. The verses should be sung with enthusiasm.)

Heralds of Christ who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring,
Make straight, make straight the highway of the King.

Leader: "How shall they go, unless they are sent? And how shall they carry glad tidings unless they go?"

Junior representative: (coming forward with the department gift.) "We will help to send them. We Juniors will help them to go!"

Intermediate representative: (likewise coming forward) "We, too, we Intermediates, will help."

Primary representative: (leading by the hand the Beginner child) "And our Primary department will help, too. We have a gift to bring and so do the little children."

(The children stand just at the edge of the platform, facing the leader.)

Junior representative: "But we want to hear again where they will go."

Intermediate representative: "Yes, where will the Heralds of the King go to carry the message of Jesus?"

Singers: (the representatives slowly turn around and face them as they sing)

Through desert ways, dark fen and deep morass,
Thro' jungles, sluggish seas and mountain pass,
Build ye the road, and falter not, nor stay,
Prepare across the earth the King's highway.

Where once the twisting trail in darkness wound
Let marching feet and joyous song resound;
Where burn the funeral pyres and censors swing,
Make straight, make straight the highway of the King!

Young People's representatives: (classes or departments) "We are ready to have a part in that. It is a call to Youth. All of us can give of our substance. Some of us may someday give ourselves."

Adult class representatives: (each one saying one phrase) "We have not seen till this tragic day that Christianity might have saved the world. We thought it did not matter whether the world became Christian. Now, we know that only along Christ's way is the path to peace. We bring our gift today to further the cause of Our Lord and His Kingdom."

(Each representative now lays his gift at the foot of the world-globe and remains with bowed head while the singers with bowed heads sing the last stanza as a prayer of dedication. The leader will announce it thus:)

Leader: "Let us pray."

Singers: (softly, clearly, and with fervor.)

Lord, give us faith and strength the road to build,
To see the promise of the day fulfilled,
When war shall be no more and strife shall cease
Upon the highway of the Prince of Peace. Amen.[2]

Leader: "Let us all now, as a pledge of our faith, sing together that glorious hymn, 'Faith of Our Fathers.'"

Congregation and all others: (sing with fervor and meaning) "Faith of Our Fathers."

(During the singing of the first stanza, the class and department representatives, who have until now remained facing the world globe, take their places once more in the audience. All four verses are sung.)

Leader: "Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest. And the kingdom of the world shall become the kingdom of our Lord and of his Christ and he shall reign forever and ever. Amen."

Pastor: Benediction.

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*Writer in the field of missionary education. Book rights reserved.

[1]Theodore Parker, 1846.

[2]Laura S. Copenhaver, 1921.

1941 Young People's Conference Date Schedule

ALABAMA

C. A. Weesner, Director, 2100 7th Ave. N., Birmingham, Ala.

July 21-28	*Alabama,* Huntingdon College, Montgomery, Ala.

ARKANSAS—LOUISIANA

Paul D. Kennedy, Director, 1015 Louisiana Ave., Little Rock, Ark.

June 8-14	*Petit Jean,* Morrillton, Ark.
June 15-21	*Windywood,* Pollock, La.
June 22-28	*Inspiration Point,* Eureka Springs, Ark.

CALIFORNIA NORTH

Galen Lee Rose, Director, 2400 Bancroft Way, Berkeley, Calif.

June 30-July 6	*No. California, First,* Lake Alpine, Calif.
August 11-17	*No. California, Second,* Lake Alpine, Calif.

CHESAPEAKE AREA

Geo. Earle Owen, Director, 514 Atlantic Life Bldg., Richmond, Va.

June 23-29	*Lynchburg,* Lynchburg Col., Lynchburg, Va.
July 2-8	*So-We-Va* (See listing under W. Va.).
July 13-20	*Bethany Beach,* Bethany Beach, Delaware.
August 11-17	*Blue Ridge,* Pot Rock Camp, Galax, Va.

EASTERN AREA

C. S. VanWinkle, Director, 116 Dunbar Ave., Bellevue, Pittsburgh, Pa.

June 22-28	*Keystone,* Scranton-Keystone Jr. Col., La-Plume, Pa.
June 30-July 6	*West Pa. Older,* Bethany Col., Bethany, W. Va.
July 6-12	*West Pa. H. S.,* Bethany Col., Bethany, W. Va.
July 20-26	*New York* (For N. Y. and N. England), Cazenovia, N. Y.

FLORIDA

O. K. Cull, Director, First Christian Church, Lake Worth, Fla.

June 16-22	*Florida,* Temple Terrace, Tampa, Fla.

GEORGIA

E. B. Quick, Director, Box 143, Walterboro, S. C.

July 14-20	*Georgia,* Oxford, Georgia.

ILLINOIS—WISCONSIN

O. T. Mattox, Director, 510 People's Bk. Bldg., Bloomington, Ill.

June 25-July 1	*Lakeland,* Druce Lake Camp, Gurnee, Ill.
June 29-July 6	*Eureka Older,* Eureka Col., Eureka, Ill.
July 6-12	*Eureka High School,* Eureka Col., Eureka, Ill.
July 20-26	*Egyptian,* Giant City State Park, Makanda, Ill.
July 27-Aug. 2	*West Central,* Jacksonville, Ill.
August 10-16	*East Central,* Charleston, Ill.

INDIANA

Anna Clarke, Director, 222 Downey Ave., Indianapolis, Ind.

June 15-21	*Northern,* Oakwood Park, Syracuse, Ind.
June 29-July 6	*Bethany H. S. (I),* Brooklyn, Ind.
July 6-13	*Bethany H. S. (II),* Brooklyn, Ind.
July 13-20	*Bethany Older,* Brooklyn, Ind.
July 20-26	*Eastern Indiana,* Rush County, Camp Weakley, Rushville, Indiana.
August 3-10	*Bethany Town and Country,* Brooklyn, Ind.
August 17-23	*Southwest,* Oakland City Col., Oakland City, Ind.

KANSAS

Raymond Baldwin, Director, 622 Topeka Blvd., Topeka, Kan.

June 1-7	*Lincoln Park,* Downs, Kan.
June 4-10	*Bonner Springs H. S.,* Bonner Springs, Kan.
June 8-14	*Emporia Combined,* Emporia, Kan.
June 11-17	*Bonner Springs Older,* Bonner Springs, Kan.
June 16-22	*Girard High School,* Girard, Kan.
June 22-28	*Girard Older,* Girard, Kan.
July 14-20	*Camp Carlile H. S.,* Stafford, Kan.
July 20-26	*Camp Carlile Older,* Stafford, Kan.

KENTUCKY

B. C. Bobbitt, Director, 806 Security Tr. Bldg., Lexington, Ky.
Charles Brooks, Associate Director, 9th St. Christian Ch., Hopkinsville, Ky.

June 8-14	*South Central,* Sulphur Well, Ky.
June 15-21	*Northern,* Mentor, Ky.
June 15-21	*Western,* Kuttawa, Ky.
June 22-28	*Cumberland,* Harlan, Ky.
June 29-July 5	*Central,* Crestwood, Ky.
July 6-12	*Eastern,* Hazel Green, Ky.

MICHIGAN

H. L. Pickerill, Director, 438 Maynard Ave., Ann Arbor, Mich.

August 3-9	*Michigan,* Crystal Beach, Frankfort, Mich.

MISSISSIPPI

G. M. Peery, Director, 3057 Oxford Ave., Jackson, Miss.

June 23-29	*Mississippi,* Roosevelt St. Pk., Morton, Miss.

MISSOURI

J. Clyde Wheeler, Director, 218 Y. M. C. A. Bldg., Kans. City, Mo.

June 9-15	*Sun-Up,* Park College, Parkville, Mo.
June 16-22	*Ozark Older,* Hollister, Mo.
June 16-22	*Nowemo,* Tarkio, Mo.
June 23-29	*Central Western,* Christian College, Columbia, Mo.
July 14-20	*Ozark H. S.,* Baptist Assembly Hill, Mt. Vernon, Mo.
August 11-17	*Culver-Stockton,* Culver-Stockton Col., Canton, Mo.

MONTANA

Walter H. Sandy, Director, Burke Hotel, Lewiston, Mont.

July 6-13	*Montana,* Niehart, Mont.

NEGRO CONFERENCES

R. H. Peoples, Director, Missions Bldg., Indianapolis, Ind.

March 23-30	*Magnolia,* S. C. I., Edwards, Miss.
March 31-April 6	*Southwest,* Jarvis College, Hawkins, Tex.
June 23-29	*Mid-West,* Bonner Springs, Kan.
July 6-13	*Central,* Nicholasville, Ky.
August 10-17	*Piedmont-Chesapeake,* Martinsville, Virginia.

NORTH CAROLINA

Cecil Jarman, Director, Atlantic Chr. Col., Wilson, N. C.

June 9-15	*No. Carolina H. S.,* Camp Leach, *near* Bath, North Carolina.
June 16-22	*No. Carolina Older,* Montreat, N. C.

NORTHERN AREA

Genefrede Harris, Director, 200A Ins. Exch. Bldg., Des Moines, Ia.

June 8-14	*Upper Mo. Valley,* Crystal Lake Camp, Sioux City, Ia.
June 8-14	*Northern Iowa,* Walther League Camp, W. Okoboji, Ia.
June 8-14	*Central Iowa,* Y. M. C. A. Camp, Boone, Ia.
June 15-21	*Southwest Iowa,* Graceland College, Lamoni, Ia.
June 15-21	*Tipiwakan,* Spring Park, Minn.
June 22-28	*Southeast Iowa,* Parsons Col., Fairfield, Ia.
June 22-28	*East Cotner,* Doan College, Crete, Neb.
July 28-Aug. 3	*So. Dakota,* Camp Herman, Madison, S. D.
August 11-17	*West Cotner,* Presbyterian Camp, Lexington, Neb.

NORTHWESTERN AREA

W. G. Moseley, Director, R. R. 5, Coleman Rd., Spokane, Wash.

June 16-22	*Northwest,* Twinlow Inst. Grds., Rathdrum, Ia.
July 20-27	*South Idaho,* Baptist Assembly Grds., Ketchum, Ida.
August 11-17	*West Washington,* Seabeck, Wash.

OHIO

W. E. Starn, Director, 987 The Arcade, Cleveland, Ohio

June 15-22	*Philodelphian,* Muskingum Col., New Concord, Ohio.
June 29-July 6	*Lakeside,* Lakeside, Ohio.
July 13-20	*Hiram Younger,* Hiram, Ohio.
July 20-27	*Hiram Older,* Hiram, Ohio.
August 24-31	*Wilmington,* Wilmington, Ohio.

OKLAHOMA

Robt. Hopkins, Jr., Director, 110 So. 22nd St., Enid, Okla.

June 16-22	*Southwest,* Chickasha, Okla.
June 16-22	*Heart O' Hills,* Welling, Okla.
July 7-13	*Southeast,* Ardmore, Okla.
July 28-Aug. 3	*Phillips Older,* Enid, Okla.
August 4-10	*Phillips H. S.,* Enid, Okla.

OREGON

C. F. Swander, Director, 307 Panama Bldg., Portland, Ore.

June 30-July 6	*West Oregon,* Turner, Ore.
July 26-Aug. 2	*East Oregon,* Cove, Ore.

(Continued on page 28.)

Summer Laboratory Training Schools

For All Interested In Children's Work

By FLORENCE P. CARMICHAEL*

THE summer months, it would seem, have come to be the chosen time for church leaders to stretch themselves and grow. Training schools and conferences of various types are scattered throughout the country, all of which have their particular contribution to make. But the one which is most outstanding as far as children's workers are concerned is that of the laboratory training school.

So well have some schools become established that it is no longer necessary to describe them. The majority of workers have long since learned that they are correctly named since they put to the acid test present-day theories of Christian education, by putting these theories into actual practice with children. A vacation church school is offered then for the boys and girls and becomes in turn, "Observation Practice School for the Adult Leaders."

*National director of Children's Work, 2700 Pine St., St. Louis, Mo.

Who Should Attend Such Schools

The following persons would do well to avail themselves of the opportunity of attending such a school:

1. Those working directly with boys and girls, including department superintendents and teachers of Beginner, Primary, Junior and Intermediate groups.
2. Those who have specific responsibility for the expanded sessions of the church school or for such special organizations as a Junior Missionary Band, Junior Church, Christian Endeavor Society or I-Tri-Group.
3. Persons who have taught or those who are preparing to teach leadership courses in children's work or work done with Intermediates; or those who are willing to serve in their own church or community leadership schools as instructors, or who are willing to render volunteer service.
4. Those responsible for developing workers with children and Intermediates. This would include elementary supervisors, directors of religious education, representative members of religious and missionary education committees and age-group supervisors; also members of missionary organizations and pastors.
5. Workers in Sunday, weekday, or vacation church schools serving as department superintendents or teachers.

Schools in 1941

Listed below are those that are now scheduled. There may be a few others held in connection with young people's or adult conferences but which have not as yet been reported to the national office.

Laboratory Schools Under National Leadership

Date	*Place*	*Supervisor*
June 1-7	Huntington, Ind.	Nellie C. Young
June 2-7	Pampa, Texas	Hazel A. Lewis
June 9-14	Galveston, Texas	Hazel A. Lewis
June 16-22	Tacoma, Wash.	Mabel Niedermeyer
June 20-28	Wilkes-Barre, Pa.	Florence P. Carmichael
July 14-19	Los Angeles, Calif.	Florence P. Carmichael
July 14-18	Kearney, Nebr.	Hazel A. Lewis

Indigenous Laboratory Schools

June 6-13	Mattoon, Ill.	Mrs. Gary Crone, supervisor assisted by Miss Carmichael
June 22-28	Richmond, Va.	Mrs. C. T. Harness
July 14-18	Cisco, Texas	Mona Holt
July 28-Aug. 3	Enid, Okla.	(School to be held in relation to the Young People's conference. State Children's Work Committee in charge.)

Interdenominational Laboratory Schools

May 30 to June 6	Canton, Ill.	Ida Mae Irvin
July 16 to 27	St. Louis, Mo.	Ida Mae Irvin
July 20 to Aug. 1	Faribault, Minn.	Hazel A. Lewis

This committee makes a "movie" of what they have learned of life in Palestine in a Laboratory Training School

Young People's Conferences

(*Continued from page 27.*)

ROCKY MOUNTAIN AREA

C. C. Dobbs, Director, 220 Y. M. C. A. Bldg., Denver, Colo.

June 16-22	*Monterado,* Parks Campground, Pueblo, Colo.
July 7-13	*New Mexico,* Presby. Conf. Grd., Albuquerque, N. M.
July 21-27*	*Grand Mesa* (Cooperative), Grand Mesa, Colo.
August 11-17	*Rocky Mountain,* Sylvandale, Loveland, Colo.
August 18-24	*Wyoyopo,* Casper Mt., Casper, Wyo.

SOUTH CAROLINA

E. B. Quick, Director, Box 143, Walterboro, S. C.

June 30-July 6	*So. Carolina,* Camp Juniper, Cheraw, S. C.

SOUTHERN PACIFIC AREA

W. F. Learned, Director, 302 Y. M. C. A. Bldg., Los Angeles, Calif.

June 21-27	*Arizona,* Prescott, Arizona.
June 29-July 6	*So. California Older,* Idyllwild Pines, Calif.
July 6-13	*So. California H. S. (I),* Idyllwild Pines, Calif.
July 13-20	*So. California H. S. (II),* Idyllwild Pines, Calif.

TENNESSEE

H. P. Harman, Director, Gale Lane, Nashville, Tenn.

June 16-22	*Tennessee,* Columbia Military Academy, Columbia, Tenn.

TEXAS

Chas. M. Ross, Director, 3120 University Dr., Ft. Worth, Texas

June 8-14	*Noreatex,* Karnack, Texas.
June 9-14	*Rio Grande Valley,* Rio Hondo, Texas.
June 9-15	*Gulf Coast,* Kirbyville, Texas.
June 9-15	*T. C. U. Combined,* Ft. Worth, Texas.
June 22-28	*Center Point,* Center Point, Texas.
June 23-29	*Ceta Glen,* Happy, Texas.
June 30-July 5	*West Texas,* Buffalo Gap, Texas.
July 13-19	*Central Texas,* Valley Mills, Texas.

WEST VIRGINIA

R. E. Valentine, Director, 1521 Highland Dr., Charleston, W. Va.

June 22-29	*Bethany Combined,* Bethany College, Bethany, W. Va.
June 2-8	*So-We-Va,* Bluefield College, Bluefield, Va.

*Interdenominational.

Spring Comes to the College Campus

Phillips University
Enid, Oklahoma

THE annual homecoming has been set for May 25, 26, and 27. At the same time, baccalaureate and commencement will be held at Phillips; ground will be broken for the $120,000 Clay Hall dormitory, and the traditional Shakespearian play staged.

Senior chapel, the alumni business meeting and election, commencement exercises, ground-breaking ceremonies, and the alumni banquet are scheduled for May 26.

When the Hon. George L. Kreeck, former U. S. diplomat to Paraguay, spoke at Phillips in March, he stated that missions schools like Colegio Internacional in Asunción are the outstanding instruments for promoting better North and South American relations. Our position in the present world crisis is critical unless we can rely on the trust and friendship of our South American neighbors, asserted the diplomat. He advised our government to give sensibly directed loans to South American enterprises not competing with United States products, and to offer to educate 20 boys and girls from each South American republic every year.

In a recent letter from China, Phillips alumnus David R. L. Tsai stated, "Since I am returned from the U. S. A., I am always bothered by the political situation in China. During the time of war my family traveled through many provinces. Though the material things have been lost, yet God helps us to safety."

Texas Christian University
Fort Worth, Texas

Commencement exercises will be held Monday evening, June 2, on the campus; baccalaureate exercises will be held on the preceding morning at the University Christian Church. Approximately one hundred eighty seniors in the class of 1941 will receive degrees.

The debate team of Texas Christian University traveled more than 5,500 miles, going as far west as San Francisco, to hold nineteen debates with thirteen colleges.

Forty students, equally divided as to men and women, make up the touring unit of the mixed chorus which will have its spring tour beginning April 24 and extending to May 4. The chorus will appear in thirteen West Texas cities.

Eureka College
Eureka, Illinois

Recent lecturers at the college include Mrs. Margaret Wells Wood of the Illinois State Department of Public Health; Miss Jessie Trout of The United Christian Missionary Society and former secretary to Dr. Kagawa; and Dr. T. Z. Koo, secretary of the World Student Christian Federation. Bruce Foote, baritone, and Sherman Schoonmaker, pianist, of the faculty of the School of Music of the University of Illinois, was the third in a series of the Artist Course during the current year.

The college has now opened an office in Chicago at 53 West Jackson Boulevard to serve those who may wish to obtain information about the institution or to complete arrangements for admission. Ernest E. Higdon, professor of psychology, has been released from his teaching duties for the remainder of the academic year to be director of the Chicago office.

Butler University
Indianapolis, Indiana

Outstanding in the field of youth work was Lyman Hoover, secretary with the Student Christian Association of China, and a graduate of Butler University, who recently returned to the campus and addressed the student body on the subject, "Can China Survive." He pointed out that at the beginning of the Sino-Japanese war, there were some forty thousand students enrolled in the colleges of China and that these students have been allowed to remain in school in order that there may be produced an adequate leadership for the New China after the war.

Butler's Ninth Annual Open House, sponsored by the Mothers' Council, afforded an opportunity for the people of Indiana to see the work of students. The various departments and colleges of the school displayed their activities where all visitors might see the products of the university.

The Sixth District of the American College Publicity Association recently held a two-day meeting on the campus under the direction of John T. Barnett, publicity director of Butler University. One entire session was devoted to the subject of national defense and the effect of the national crisis on colleges and universities.

Culver-Stockton College
Canton, Missouri

President W. H. McDonald has announced that Dr. Carter Davidson, president of Knox College, would deliver the commencement address at Culver-Stockton College on May 27. Dr. C. E. Lemmon, pastor of the First Christian Church, Columbia, Missouri, will preach the baccalaureate sermon on Sunday, May 25.

For the first time, this year a separate Honor Day assembly will be held apart from the commencement program. The Honor Day program will be held in the college chapel on Friday, May 23. Honors and awards have formerly been given at the commencement exercises.

Purdue Christian Foundation
Lafayette, Indiana

Through the generosity of Mr. and Mrs. A. E. Kemmer, who made their cabin on Tippecanoe River available, the Mid-winter Retreat of the Purdue Christian Foundation was held recently. Dr. James A. Crain directed the thinking of those in attendance on "Social and Religious Problems in Cities."

The Foundation sponsored a "traveling seminar" during which time various social problems of the city of Lafayette were studied.

Chapman College
Los Angeles, California

Under the direction of Linden G. Leavitt, business manager, a plan of refinancing has been made possible resulting in a reduction of $50,000 in the indebtedness of Chapman College. Thus it is the college is given opportunity to enlarge the academic program to meet the fast-growing needs and to extend the influence of the institution throughout a larger area of the state.

As a part of this expanding program, the college is placing extra emphasis upon training for the ministry, looking toward the ultimate establishment of a graduate school on the West Coast. It is proposed to hold two meetings under the direction of the state secretary for the purpose of evaluating the program and the proposal, and to enlist the support of the brotherhood of that area in the project.

Incorporation of the California Christian Church Educational Foundation is now completed with its purpose to handle all endowment funds of the college, and all endowments and annuities established by our people for the training of the Christian Church youth of California and Arizona. Gifts will be accepted by the corporation, and the income will be distributed according to the wishes of the donors.

The Disciples Divinity House
Chicago, Illinois

Application for scholarships in the House for next autumn are being received earlier than usual this year. Those seeking scholarships in the House should also make application for tuition scholarships in the Divinity School of the University of Chicago. For this latter, address: Dean E. C. Colwell. The tuition scholarships represent a considerable reduction in the tuition which ordinarily runs $100 a quarter.

Wilbur T. Wallace is receiving his M.A. degree this quarter. He is a graduate of Transylvania and the College of the Bible. At the end of the Spring Quarter the following men will have completed three years of work for the B.D. degree: Thomas Wilbur Chapman, Dan B. Genung, Jr., Paul R. Lee, and Charles W. Phillips.

The *House News*, published quarterly, carries information concerning the current happenings of the House and may be secured by application to 1156 East 57th Street, Chicago.

A sermon given by Dean Edward Scribner Ames, in the Rockefeller Memorial Chapel of the University of Chicago on February 9, is available in pamphlet form. Other sermons and articles may also be secured by writing to the Disciples Divinity House.

Dr. W. C. Bower has been the Acting Dean of the Divinity School during the Winter Quarter, in the absence of Dean E. C. Colwell.

Christian College
Columbia, Missouri

President J. C. Miller of Christian College was elected president of the American Association of Junior Colleges at their annual meeting in February, making Christian College the only member institution which has had two presidents of the national organization.

Bethany College
Bethany, West Virginia

Mrs. Olive Lindsay Wakefield, sister of the late American poet, Vachel Lindsay, spoke before the Bethany College assembly last week. Mrs. Wakefield is carrying on with the work of her brother who went from campus to campus writing and reciting his poems. Among the more famous poems she recited was "Congo."

Provost William Kirk Woolery, Bethany College professor for the last twenty years, has recently placed in the hands of the printers his sixty thousand word treatise on the history and traditions of Bethany, the college of which his father was president in 1885. The chronicle traces the history of the institution from its founding in 1841 by Alexander Campbell, through the Civil War, and up to the present administration of President Wilbur H. Cramblet.

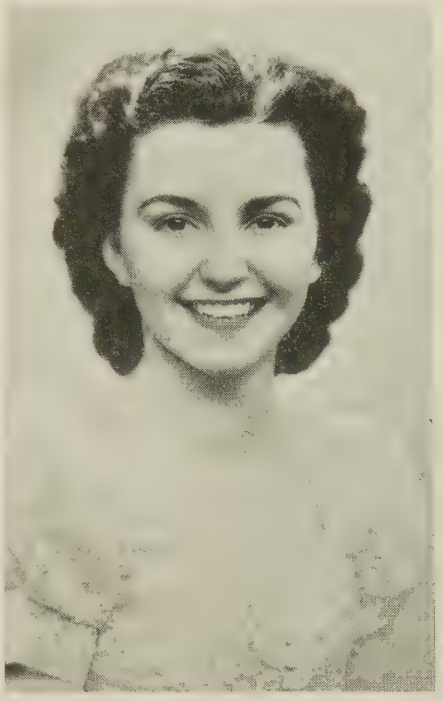
Morris Thompson, former district manager of the Edward A. Woods Insurance Company of Pittsburgh and former general agent for the Lincoln National Life Company, has been appointed executive assistant to President Cramblet. Mr. Thompson graduated from Bethany in 1916.

Kenneth W. Underwood of the class of 1940 and at present with the University of Wisconsin, has been invited to become a member of Sigma Delta Chi, national honorary journalistic society. In addition to this achievement which came as a result of his having attained a straight "A" average for the first semester, Mr. Underwood has been invited to appear on the Wisconsin Radio Hour, and also to write a serial life story of Wisconsin's present executive, Governor Heil, for one of Wisconsin's leading papers.

Miss Frances Shaver, assistant librarian at Bethany College, has copyrighted a library information test to determine the extent of student knowledge pertaining to the use of the library. Convinced that students do not do enough outside reading, and determined that the cause of this was the lack of proper knowledge as to the use of the library, Miss Shaver compiled a twelve-page test on the college library, which has been made compulsory for all students.

William Woods College
Fulton, Missouri

On exhibit at the William Woods College booth at the International Convention will be the famous painting of Alexander Campbell, which usually hangs in the college academic building. This portrait was painted by the artist Mead in Philadelphia, and for many years hung in the home of Albert Allen in Bethany, West Virginia. It was pronounced by many Disciple leaders in the early part of the century as the finest likeness of Alexander Campbell in existence.



Miss Vivian Driver, president of the student body at William Woods College, Fulton, Mo., was selected as one of five students who will address the meeting of the Missouri Educational Commission at their luncheon in St. Louis on May 1. This luncheon is held in connection with the annual state convention of the Disciples of Christ.

President H. G. Harmon has announced that the baccalaureate speaker for 1941 will be Dr. Edgar DeWitt Jones of Central-Woodward Christian Church, Detroit.

Illinois Disciples' Foundation
University of Illinois
Champaign-Urbana, Illinois

Edward Scribner Ames, dean of Disciples Divinity House of the University of Chicago, addressed students at the Illinois Disciples' Foundation's annual spring banquet on April 6. His subject was "The Awakening to a Practical Religion."

On March 23, students of the University of Illinois were given two opportunities to hear T. Z. Koo, world-famous Chinese Christian leader and a secretary of the World Student Christian Federation. Sunday morning he spoke at the monthly Campus Matin service, a worship and breakfast program, in the new Illini Union Building. On Sunday evening he addressed an audience in the University Auditorium, under the auspices of the Y.M.C.A. Sunday Evening Club.

Lynchburg College
Lynchburg, Virginia

The second lecture of the Jennie Cutler Shumate Lectureship on the Christian Ministry was delivered at Lynchburg College on March 9 by Dr. Edward Scribner Ames, Dean of the Disciples Divinity House in Chicago. Dr. Ames' subject was "The Challenge of the Christian Ministry." This lectureship is in memory of Mrs. Jennie Cutler Shumate who was interested throughout her life in the calling of worthy and capable young men and women for the ministry of the church. The A Cappella Choir sang several selections on the program.

Founders' Day was observed at Lynchburg College on April 19. High-school seniors, alumni, ministers and friends were invited to the campus for the day. The program included class visitations, an assembly, an athletic program, and a barbecue at the College Lake. Students and faculty worked to make this a meaningful day to all who attended.

Eureka College
Eureka, Illinois

Sixty students of Eureka College received recognition in the award of Citizenship Grants which were announced by the faculty last month. President Burrus Dickinson stated, "The Citizenship Award is a recognition of distinct success in the college program outside the classroom. . . . We have recognized success in academic work by putting students on the honorary scholarship list, but until this year we have never recognized the other accomplishments which constitute complete success in college."

Hiram College
Hiram, Ohio

At a special convocation program at which Dean Carl F. Wittke of Oberlin College was the guest speaker, twenty-two Hiram students were elected to the Alpha Society, an honorary scholastic organization. As an authority on George Washington, Dr. Wittke spoke on "George Washington and the Present Situation." At the time of the 200th Anniversary of George Washington, Dean Wittke was invited to Germany to give a series of lectures on the first American President.

Phillip Y. Lee, a native of Canton, China, and his wife, a graduate nurse who came to this country as a nurse for Fred Snite, the "man in the iron lung," spoke at Hiram College in February. Mr. Lee is a lecturer and baritone soloist and is secretary of the China Christian Broadcasting Association.

Miss Bertha F. Park, general secretary of the Ohio Christian Women's Missionary Society and former missionary to China, spoke at a recent convocation at the college on the subject "Impressions of Japan and China." Miss Park recently returned from China after a two months' stay. She is a graduate of Eureka College and a former high-school teacher in Juneau, Alaska.

Women and World Highways

We Put Our Business Women to Work

By LINDA BROWER*

THESE days we hear much about harnessing power. Have you ever stopped to think how much power is represented by the ability of business women in the church? Do you know how much of this power goes to waste, and why?

About five years ago as our minister surveyed the latent power of the congregation he was disturbed to note that the business women were not active in the work of the church. He cast about for the reason and found only the time-worn excuse. They could not attend the women's meetings since these were always held during the hours when they were busy earning their livelihood. To the minister that reason was not convincing.

One evening the minister and the general chairman of the newly organized Woman's Council met with six or seven business women to discuss the place of business women in the life of the church. The result was the forming of the Business Women's Council Group. A chairman was appointed and the necessary officers selected. From the start made that night, the business women now have two of the strongest groups in the council and are among the most active and dependable of the many women who are active in the life of the church.

Who are these women? What is their work? Why have two groups? These women come from every walk in life. They are young, middle-aged, and past middle age. Their paid occupations vary. Some are employed in factories; some are stenographers, bookkeepers, nurses, doctors' assistants, managers of departments in stores. Others teach school, are employed in banks, sell merchandise, have stores of their own. Some work in laundries; others are on the staff at the Children's Home helping train the youth who have no family life. Some are part of the N.Y.A. program. Still others are musicians, and one is chief operator at the telephone exchange.

Besides their bread-and-butter jobs, many of these women have hobbies or avocations. Numbers of them sing, a few write, some paint, some are athletic. Some of them live at home; a few have their own apartments. Many of them live in rooming or boarding houses. They and their conditions of life are as varied as one would find in any cross-section of life anywhere.

For a time it was assumed that the activities of these groups would, of necessity, be limited; that they would be unable to participate in certain projects common to the other council groups. Such has not proved the case. The business women themselves demanded "equal work," and not only have they succeeded in performing all the usual duties, but they have become so enthusiastic they constantly go out in search of more work. They have not searched in vain.

Let me tell you a few of the "extras" they have accomplished. They have remodeled, redecorated, and refurnished the pastor's study. They have given an annual Christmas tree for children in the community who would have had little Christmas otherwise. Not only do the children receive gifts, they are told the Christmas story and are taught Christmas carols; and the parents, who in many instances come with them, are given a taste of Christian fellowship.

At least twice these business women have published a church directory. A copy was placed in the home of every church family, and as new members were added, they were visited and a directory was handed them along with their offering envelopes.

These groups have presented many plays to the congregation. They make it a practice to invite the entire church membership and friends of the church. No admission is charged, but an offering is taken. In this way no one is barred from coming and many families come as groups. It is always necessary to give these plays two nights in order to accommodate the crowd.

They have made much of Mother's Day; have cared for Chinese orphans; have had their share in bringing home our own missionaries from China. They have furnished Sunday school teachers and officers of the general council. One of the business groups has sponsored our living-link missionary. It is through their efforts we have acquired and shall continue to hold this relationship with her.

These groups, of course, share in the regular work of the council. They give generously of their money; prepare communion; place flowers in the sanctuary; take their turn in greeting visitors to the church; visit the shut-ins and carry friendliness to the various local institutions. Once a month the entire council meets for lunch, a business session, and a program, but twice a year the sessions are held at night and the two business groups cooperate, one serving supper and the other furnishing the program.

Our church has an excellent library. The various groups vie with one another in being well read. The business women do not lag behind, but often lead in the number of books read. They study, carrying two courses—a missions course and a Bible study course. They visit new members and old. One can scarcely name an activity connected with the church in which they do not have a share.

I have told much of what these women do for the church. What does the church do for them? The two groups are divided into the older and younger business women. In each group the women are given an opportunity to make acquaintances and develop friendships with women of similar interests, ideals, and age. Too often women who must work outside the home become bored and stale and seek their social life, their relaxation, in circles that have much less to offer than the church.

The activities of these groups enable these women to find a satisfying social life, friendships, and creative activities under the best environment. Many of them have formed friendships that will last for life. Recently one of the women made the assertion that since the first group was organized there has never been a misunderstanding or hard feeling between any

(*Continued on page 42*)

—*And there was a business woman*

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

—*Acts 16:14, 15*

*Miss Linda Brower was for three years sponsor of the Young Business Women's Group of the Woman's Council of the First Christian Church, Paducah, Kentucky.

ARRIVING on the SS. "President Adams" of the American President Lines, May 12 in New York, will be the following missionaries from India; Mrs. Eva Alice Springer, Miss Jennie Fleming, Miss Myrtle Furman, Miss Emma Jane Ennis, and Miss Helen Rambo, daughter of Dr. and Mrs. Victor Rambo. Mrs. Springer and Miss Ennis are retiring from active service in India. Miss Ruth Mitchell is scheduled to leave India sometime in May.

Miss Goldie Alumbaugh and Mr. and Mrs. Lewis A. Hurt and Virginia arrived in New York, March 31, on the SS. "President Taylor" after a long voyage from the Belgian Congo.

Mr. and Mrs. Robin R. Cobble, missionaries in Africa, are expected to arrive in New York about April 15, coming via South America.

Mrs. O. J. Goulter and Mrs. J. H. McCallum are expected to arrive on the SS. "President Coolidge," American President Lines, in San Francisco on May 10. They are missionaries from China. Dr. Searle Bates will arrive in San Francisco from China on the SS. "Tatuta Maru," May 29.

Scheduled for return to the field are Mr. and Mrs. T. N. Hill, India, on the SS. "President Cleveland," San Francisco, June 27. Dr. P. D. Sukhnandan will return to his native land, India, sometime in September.

We regret to learn of the death of Chauncey Potee, brother of Kenneth Potee of India, in Great Falls, Montana, March 27.

Herbert P. Shaw, for twelve years a missionary in China and later treasurer of the Men and Millions Movement, closed his pastorate with West Side Christian Church, San Francisco, in March, after more than 20 years of service. Doctor Shaw has been identified through the years with many phases of the cooperative life of the brotherhood. He is a former vice-president of the International Convention of Disciples of Christ.

V. I. Gonzalez, a National of Puerto Rico, is coming to the United States, arriving in New York April 24. Mr. Gonzalez will be at the International Convention in St. Louis. He is pastor of the church in the town of Corozal.

The thirty-third annual convention of the Disciples of Christ in Puerto Rico was held the last week in February. This also marked the end of forty years of work of our Mission there. Mr. Carpenter reports that it was a splendid convention. The convention voted to name V. C. Carpenter as counselor (coordinator) of the evangelistic work for the rest of his stay in Puerto Rico. The vote was "unanimous and enthusiastic."

Miss Florine Cantrell of Mexico underwent an operation at the Methodist Hospital in Indianapolis on March 19. The operation was successful and she is recuperating satisfactorily. She hopes to be able to attend the St. Louis Convention.

For the past several months Alexander Paul, executive secretary of the department of Oriental Missions of the United Society, has been in China. Word now comes that Mr. Paul will remain in China until June, 1942.

W. G. Menzies, retired missionary to India, was active in Kansas during the month of March, speaking at Youth Meets and District Conventions. His field report stated that he made "87 addresses and sang 69 solos" during March. Retired, did we say?

Mrs. Homer P. Gamboe of India has been serving as housemother for a group of girls in Woodstock School, and has taught classes in English in Burgess Memorial High School, along with her many other duties. Mr. and Mrs. Gamboe's daughter, Rachael, graduated with honors from high school this year. Alice will finish next year.

At the March meeting of the board of trustees of the United Society were a number of visitors. Among them were Miss Minnie Vautrin of China, J. C. Taylor, principal of Livingston Acadamy in Tennessee, Florence P. Carmichael of St. Louis, J. B. Hunter, missionary to Japan, W. A. Hixon of Congo, and Fred W. Hughes of Paraguay. All of these people were called upon to give brief messages.

Mr. and Mrs. Fujiyoshi are retiring from their work in the Japanese Christian Church in Los Angeles to return to their former work in Hawaii. Miss Fusa Nagai, a young woman recently returned from teaching in a mission school in Japan, will assume Mrs. Fujiyoshi's responsibilities. She is a graduate from Texas State College for Women at Denton, and has an M.A. degree. A young man is to be secured soon as youth pastor, the position held by Mr. Fujiyoshi.

The secretary-treasurer of the India Mission is to be T. N. Hill, succeeding W. B. Alexander who retires next fall. Mr. Hill and family will sail for India late in June. Mr. Alexander has been an ideal secretary-treasurer, and has served many years in that position. Mr. and Mrs. Alexander are returning to the States in October.

Mrs. C. P. Hedges has been elected secretary of the Congo Mission to succeed Mr. Cobble who is en route home for furlough. Frederick Rowe has been elected treasurer of the Congo Mission.

From Mr. and Mrs. C. G. Elsam of Oak Park, Illinois, comes word of the passing of Miss Laura E. Marston, who worked for a few years in our mission schools in Bilaspur and Bina, Central Provinces, India. Miss Marston passed away on January 1 at Bangalore, India, at the age of 95 years. She was a second cousin to Mrs. Elsam and the Gordon family.

A significant meeting on April 29-May 1 in St. Louis, Missouri, is that of the National Children's Work Planning Conference, held under the auspices of the Division of Christian Education of The United Christian Missionary Society. It is expected that approximately thirty state chairmen and district workers of children's work will be present. The purpose of the conference is for training and program planning. The national leaders in charge are Florence Carmichael, Helen Spaulding, Mabel Niedermeyer and Hazel A. Lewis.

The regular annual meeting of the Deans of Young People's Conferences is to be held in St. Louis April 29-May 1, just prior to the International Convention.

Dr. James A. Crain, secretary of the department of social education of the United Society, has been appointed chairman of a Committee on Educational Service to Men in Camps, set up by the International Council of Religious Education. This committee is planning to work in cooperation with such groups as the National Service Board for Religious Ob-

(*Continued on page* 42)

"I Plan for Children's Day"

WHEN a Sunday school superintendent thinks of the children in his school he is anxious to become a better superintendent. The children are so responsive to good teaching and the influence of well-trained and consecrated leaders. They offer such promise for a more Christian world tomorrow.

The Children at Home

At Christmas time the thought of the birth of Jesus calls to mind the possibilities inherent in the lives of those children in one's own group. At Easter one looks at the children in his school in the light of the total life and teaching of Jesus fulfilled in the risen Christ.

Children of the World

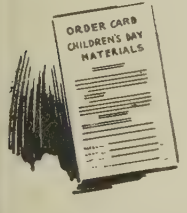
At Children's Day one sees his own group of children enlarged to include *all the children of the world*—black, white, yellow, brown, and red. As one visualizes this great company of children from all parts of the world one cannot help but offer a prayer that these children may discover a comradeship around the world that will make impossible the sort of distrust, misunderstanding, and hatred that exists among so many adults today.

Fellowship Among Children

As a superintendent I want to do all I can to bring about this fellowship among all children around the world. I want to make Children's Day a day when the children in our church meet the children of the world and they become friends. I want our children to recognize how privileged they are and have an opportunity to share with these new friends in many lands. In order to help these children of ours to see the possibilities in this world-wide fellowship and sharing, I shall hope to obtain the full interest and cooperation of the adults, many of whom will be the parents of these children.

How to Achieve World-Wide Sharing

One of the finest ways to bring about this educational achievement in the lives of children, young people, and adults is to make use of the Children's Day materials provided for us free of charge. As I plan, I will take the following steps that have been suggested to us:



Order Children's Day Supplies—Now

Our brotherhood provides free of charge some of the finest materials for Children's Day that a person can find anywhere. There are program materials for teachers, a play, "I Was Hungry . . . ," an attractive leaflet, "For The Children Of The World," containing a Children's Day meditation and telling of our foreign mission work. This leaflet may be had in quantities for general distribution. Besides all these there are offering envelopes which suggest our sharing with the children in other lands. I certainly want my people to take advantage of these fine materials. *I am ordering now.*

Plan Carefully With My Leaders

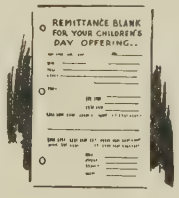
Anything that is worth doing merits careful planning. Certainly work with our children and the children of the world merits a few hours of the time of our church school leaders. We will plan how to use the materials in our classes and we will plan to demonstrate our concern for our "other children" by a worthy Children's Day offering. We will set goals for each department and class and try to get our people to realize that dollars shared at Children's Day may mean lives saved in the world of tomorrow because of the greater fellowship made possible in the name of the church.

Tell About the Foreign Mission Fields of Our Brotherhood

Many people fail to be interested in an important cause because they know nothing about it. One of the great educational opportunities of the special days of our church is to inform people about the work of the brotherhood. At Children's Day we shall plan to introduce all of our people—children, young people, and adults—to our ten foreign mission fields through the children of these lands. A sermon on "The World Task of The Church" and brief messages in departmental assemblies or classes will do much toward acquainting people with the foreign mission work carried on by our church.

Use the New Triplex Envelope

The new Triplex envelope used in the special days this year has several real values. It is a step toward systematic saving and giving for the mission task of the church, and it has the educational value of keeping before people for several weeks the idea of sharing with others. This continued emphasis over a period of several weeks has far more educational significance than just a one-day message and appeal. Every superintendent should encourage the use of these triplex envelopes by all children, young people, and adults, leading up to Children's Day.



Send Our Offering to Unified Promotion Immediately Following Children's Day

Every superintendent should realize that the budgets of our brotherhood agencies for 1941-42 will be determined by the amount that has been contributed by June 30, 1941. Since we are planning to challenge our people with the opportunity of service at Children's Day, we will certainly be fair with them and see that their gifts are sent to Unified Promotion by June 30 in order to make possible this service which they desire.

I PLAN for Children's Day because it offers an opportunity to serve our children, youth, and adults and gives them the Christian opportunity to have fellowship with the children of the world through better understanding and a worthy offering for world missions.

From Mrs. Atwater's Associates

(*Continued from page* 14.)

ministrative correspondence in my hands, giving me heartening assurances of her confidence, and promises of her counsel as needed.

She was a natural teacher and many were the helpful lessons learned in the office which we shared, and in her home where I lived for a time. Life is enriched daily as bits of humor, apt illustrations and characteristic expressions of hers come to remembrance.

Small wonder that I loved her and was constantly challenged by her lofty ideals for the womanhood of the church, by her glorious visions of the yet unattained, and by her undaunted faith that those who follow will adequately meet the needs of their day and generation. To us all she was a truly great leader; to me she was a loving "other mother."

—LELA E. TAYLOR.

Helps for Leaders of Junior Groups

The children's material for the unit of study discussed in these pages this month will be found in the King's Builders' section of the May 25 through the June 22 issues of Junior World. The suggestions given here will enable you to begin planning now with your Juniors for this study of "Jesus, the Master Worker." This study may be carried on in Junior Christian Endeavor, Junior church, departmental session of an expanded morning program, or in a mid-week meeting of the Juniors.—Mabel Niedermeyer.

Jesus, the Master Worker

By Elizabeth S. Whitehouse

INTRODUCTION

THIS five week unit is planned to help the Juniors gain a better understanding of Jesus as a worker in God's world; it should help Juniors to discover ways in which Juniors can work with God today.

This Unit and the Juniors—

Too often Juniors think of Jesus as one who preached to great crowds, one who performed miracles of healing, one who in some little understood way is said to be different from ourselves, having a strange mission and strange powers of carrying it through. Too often they forget that Jesus knew the actual physical weariness of labor, that he suffered the mental weariness that comes with the bearing of others' burdens and that can be relieved only through prayer and the renewal of one's purpose to carry on. Jesus, the worker, has a message to all who labor with their hands, to all who try to lighten the load their neighbors carry, to all who are concerned for the ultimate good of mankind and who are trying to do something about it. The fact that Christ had a special mission which looked to the saving of a lost world does not mean that this mission could be performed only by calling upon superhuman powers. Jesus *worked,* sparing neither labor, nor effort, nor his own strength, nor his own life. There were callouses on his hands; there were lines of weariness on his face; there was a burden of love in his heart that weighed upon him. As a working man he came to know men, their cares and anxieties, their needs, and their aspirations, and he lived as a sympathetic, living brother among men. What better preparation could our Lord have, who willingly became a man, for his mission of saving men!

Through the study of this unit the Juniors should gain knowledge of and appreciation for the life of Jesus as he prepared for his ministry and as he began that work; a better understanding of Jesus as an actual worker who earned his own living in the trade of carpentry; and an appreciation of the way in which Jesus worked with God, leading to a discovery of ways by which Juniors can work with God today.

Suggested Activities—

Making a collection of pictures of Jesus showing him as a worker both before and after he began his actual ministry.

Making and illustrating a book of stories about "Jesus, The Master Worker."

Making a code for workers, which will help Juniors themselves to do their own work better. The group should ask themselves, "What standards ought all Christian workers to keep in mind?" One is certainly, "A good worker finishes what he starts." Another might be, "A good worker is glad to help with the plans of his group." You and the Juniors will think of many standards you will want to have in the finished code.

Writing a prayer for all workers which will show that the Juniors understand that all honest work is noble and related to God's plan for his children.

Some Suggested Books—

For the Teacher

Portrait of a Carpenter—Kirkland.
The Story of Jesus—Bowie.
A People's Life of Christ—Paterson Smyth.
Gentlemen, the King—Oxenham.

For the Juniors

The Story Peter Told—Ball.
Glad Days in Galilee—Keith.
When Jesus Was a Carpenter—Clark.

June 1—Jesus in the Carpenter Shop

This session will try to give Juniors a real understanding of the fact that Jesus was himself a laborer with his hands for the greater part of his life; that he must have been a careful worker who wanted his neighbors to be able to rely on his output. Juniors should gain a new appreciation of the fact that all honest work is worthy of man and pleasing to God.

Check over all plans for the day with the Junior leader to make sure that all assignments are cared for, and that the program is simple enough for the Juniors to carry through effectively, and interesting enough to win their wholehearted cooperation.

Look through the unit at the hymns suggested; plan for a practice period from time to time through the unit beginning today, where unfamiliar hymns may be studied. The conduction of the work period is your responsibility though the Juniors should understand that they share that responsibility. Probably you will be responsible for the prayer time in all the meetings for this unit. You may need to remind the Junior leader each week of the need to write the Call to Worship on the board.

Session Outline

Quiet Music.
Call to Worship.
Hymn—My Master Was a Worker. (Page 126 in Supplement to *Junior Hymns and Songs.*)
Session Topic—Introduced by the Junior Leader.
Words from the Bible about God's Work—
Psalm 40:5a and Ecclesiastes 7:13a—read by a Junior boy.
Selections from Psalm 104 read by Junior girls.
Psalm 143:5—read by a Junior boy.
Reports—Introduced by Junior leader.
1. The Carpenter of Nazareth.
2. The Carpenter and His Neighbors.
3. The Carpenter and His Work.

Hymn—O Master Workman of the Race. (Page 64, *Junior Hymns and Songs.*)
Offering Service.
Work Period—Begin one or both of activities suggested in Introduction.
Closing Hymn—Building (Page 134 in Supplement).
Closing Prayer—(By Adult Leader.)
Planning Ahead. (For next meeting.)

June 8—Jesus Preparing for His Life Work

Today's study should arouse a new thoughtfulness about the way in which Jesus got ready for his wonderful life of service. It should also help boys and girls to think of their need to do their best in small things now, so that they will be growing daily more able to handle larger problems and wider opportunities for service later in life.

Be sure the Junior leader has all needed help in preparing to conduct the session, but be equally sure that he is carrying most of the responsibility himself. You are to conduct the discussion, offer the prayer, and conduct the work period. Put the discussion questions on the board if there is one available. Add any others that come up in the discussion, or any further questions of your own. Note the special suggestion for a small committee which may be necessary in the work period. Choose this carefully; perhaps one or two Juniors who have not felt free to take part in the open meeting will gladly undertake this special assignment. They should understand that the Code they bring will be criticized and perhaps added to by the whole group next week.

Session Outline

Quiet Music.
Call to Worship.
Hymn—When Morning Gilds the Skies. (Page 104, *Junior Hymns and Songs.*)
Some Things the Bible Says About Us and Our Work—(Read by a group of eight Juniors):

Exodus 20:9	Deuteronomy 14:29b
Exodus 31:15	Psalm 128:2
Exodus 34:21	Proverbs 14:23a
Ecclesiastes 3:13	
Ecclesiastes 5:18, 19	

Reports—By four Juniors.
1. How Jesus Prepared as a Boy
2. How Jesus, the Carpenter, Prepared
3. Jesus Is Baptized
4. Jesus Conquers Temptation

Discussion—To be conducted by Adult leader. Why is work important? What makes a Junior's work count? Should Juniors wait until they are grown up before they become good workers?

Prayer—By Adult leader.

Offering Service.

Work Period—Continue work on pictures or books of Jesus, the Master Worker. Small committee may be appointed to plan Code for Workers.

Closing Hymn—My Master Was a Worker.

Planning Ahead. (For next meeting)

June 15—Jesus at Work

The purpose of this session is to help Juniors to see how completely concerned Jesus was for people; and to give them a vivid picture of his tireless energy in helping them. Through discussion the Juniors should also get some idea for their own need to help as they are able. Juniors should increasingly think of themselves as co-workers with God whenever they try to do something for another.

Perhaps the most important thing for you to do today is to prepare to guide the group discussion and to make the work period count in building up real concepts of the value of all good work. Again be sure there is time for a hymn practice today; if the Juniors do not already know it, they will enjoy learning the hymn, "Building," which is used to close the session today. Go over it with the Juniors before teaching the words, so that the ideas of the hymn will have meaning for them.

Be ready to help the second reporter also, as this Junior will be doing a rather more difficult thing as he tries to get his report of the Biblical account of Jesus' first Sabbath in Capernaum. Encourage the reporter to jot down ways in which Jesus helped that day, and to use this in making his report. Also he may wish to select two or three verses to read, while he tells the remainder of the story in his own words.

Session Outline

Quiet Music.

Call to Worship.

Hymn—Tell Me the Stories of Jesus. (Page 66 in *Junior Hymns and Songs.*)

Topic Introduced—(By Junior leader.)

Reports.—
1. Jesus Goes to Capernaum
2. A Busy Day in Capernaum
3. How Jesus Kept Strong and Confident

Bible Reading by a Junior—Jesus at prayer and at work, Mark 1:35-39.

Hymn—O Master Workman of the Race. (Page 64, *Junior Hymns and Songs.*)

Discussion Period—Did the people follow after Jesus, the Worker, just because he healed their sick? What was there about him that they loved? How can Juniors help others? What help did Jesus have that all of us may have to make us more unselfish and better workers?

Work Period—Consideration of code planned by committee. Work on picture mounting or book.

Hymn—Building (Page 134, Supplement).

Closing Prayer—Led by Adult leader.

Planning for next meeting—(Adult and Junior leaders.)

June 22—Jesus at Work

This session should not only guide Juniors toward a better understanding of Jesus' mission as the friend of all, but should also help them to see Jesus' need for workers today to work with him in his service to others.

The discussion period is very important today; be sure the Juniors are thinking; don't be satisfied to answer your own questions, and don't be afraid of long moments of silence if the Juniors are really thinking. Are you following the plan of having the Junior leader copy the Call to Worship on the board each week? These are so planned as to set the keynote of worship throughout this unit.

As you plan with the Junior leader, sometimes you may guide him by asking questions instead of answering his questions—"How have you planned to get the reporters at work? Are you sure these hymns you have chosen are the best for making us think about Jesus, his work, and his need for helpers? Can you find a picture to put on our table which will remind us of our purpose for this session today?"

Session Outline

Quiet Music.

Call to Worship.

Hymn—Chosen by the Junior leader from among those previously used.

Topic Introduced—(By Junior leader.)

Reports—Jesus Chooses Some Helpers, Jesus Puts His Helpers to Work.

Bible Readings by five Juniors. Some things the Bible tells us of Jesus the Worker: John 3:1-3, 16, 17; John 4:4-9, 27-29, 40; Matthew 4:23-25; Luke 4:18-20; Acts 10:38.

Discussion—Jesus needed many helpers in that long ago day. Does he need helpers today? What kind of helpers? What can they do? What can Juniors do?

A Question to Think About—What can I do this week to help others?

Offertory Service.

Work Period—Write a prayer for workers asking God to make them strong and true and noble.

Closing Hymn—(Chosen from among those used with this unit.)

Closing Prayer.

Planning for closing session—(Junior and Adult leaders.)

June 29—Juniors at Work

This session should help Juniors to consider their own work, which, if rightly thought of, is one way of helping Jesus. The session should help them to think of many specific ways in which their own efforts can be made to count for others.

See that all having individual responsibilities for completing work are ready for reporting today when the Junior work will be presented to the group as a whole. Encourage the boys and girls to plan the specific things they will try to do as Christian workers and helpers today. You should be prepared to make suggestions, but allow the Juniors to make their own decisions. If the song, "Now in the Days of Youth," is new to your group, be ready to guide the Juniors in an interpretation of its meaning.

Session Outline

Quiet Music.

Call to Worship.

Hymn—My Master Was a Worker.

Topic Introduced by Junior leader.

Scripture Reading—Nehemiah 2:18b; 4:19b, 20b, 21; 6:2, 3.

Making plans for ways in which Juniors may be Christian helpers—(Reports made by Juniors for Suggestions)

Reading of Workers' Code—(Written by Juniors)

Prayer—(Asking God to help the Juniors carry out their plans for helping and to keep the rules of their code.)

Offertory Service.

Junior Work Presented—Display of work or plans completed to date in this unit. Discussion of further use to be made of them.

Closing Hymn—Now In the Days of Youth, verses 1 and 2. (Page 79, *Junior Hymns and Songs.*)

Closing Prayer.

Madame Chiang Kai-shek Writes to American Children

Have you seen the illustrated letter which Madame Chiang Kai-shek has written to the boys and girls of America? Her subject, of course, is the work that is being done for the "warphans" of China. The text of her message and the pictures which accompany it tell of the joys and the sorrows of those Chinese children. Children will gain a real insight into the needs of China today by looking at the pictures, and older Juniors will be able to read the text as well. Sympathies will be broadened and hearts stirred to share with these friends of China.

This booklet is entitled "A Letter from Madame Chiang Kai-shek to Boys and Girls Across the Ocean." It may be obtained from the Golden Rule Foundation, 60 East 42nd Street, New York City. When ordering a copy inclose 10c to cover the cost of postage.

Programs for Adult Organizations

General Theme: China on the March

JUNE: Building for the Future

IS IT possible that we are ready for our last program on China?'' questioned one program planner in consternation.

''Not ready at all,'' was the answer tossed back by the other. ''We've scarcely begun to learn about all the interesting things that have been happening in China during the past or the work of our own church through its fifty-five years of service, to say nothing of the present developments that happen so fast that we can't keep informed!''

''But the fact remains,'' wailed the first, ''that we must be planning our *sixth* and *in conclusion* program. I see nothing to do but to arrange to have the left-over leaflets, the many splendid articles in WORLD CALL, *The Christian-Evangelist* and *Front Rank* and the China study books used as summer reading.''

''And watch every chance to utilize additional material in Sunday school classes and other meetings. If we are going to do our job as Christians in today's world we shall have to keep informed as to conditions, sensitive to suffering and need, and alert to opportunities.''

''Well, at least it's up to us to get our June programs planned and carried out in the very best possible manner.'' First speaker thus having the last word we may, as the oldtime story books used to say, ''draw the veil and leave the rest of the scene to your imagination, gentle reader.'' (We're naturally optimistic, believing that we really do have a *reader* this far down on the page.)

The Program According to Plan

''Building for the Future'' seems an especially appropriate theme for this June study. Cooperation and unity are the twin ideas stressed in the program plans in the *Year Book of Programs,* the June Leader's Leaflet, and the leaflets in the *Study Packet.*

The leaflet for leaders devotes several paragraphs to background information that will help the leader to guide the thinking of the group as the study is taken up. Following that introduction we have material for a talk on the union enterprises in which the Disciples of Christ share in China, dealing with both their historic background and the present status of the work. This material may be enriched with some very interesting information about the summer activities of students of these union schools in West China. (See p. 37 in this WORLD CALL.) Then there is information on the special work being accomplished on Ginling College campus. Be sure to see the interesting pictures about Ginling College in this issue of WORLD CALL. A third leaflet deals with the general spirit of carrying on in Christian service as we see it in cooperative work in China.

In addition to these leaflets the *Study Packet* has a special pamphlet on cooperatives in China and two delightful illustrations of cooperatives found in the special booklet, *China,* in the *Study Packet.* Add to these an article in the April WORLD CALL by Lewis Smythe, the interesting pictures that accompany it and the editorial in the same WORLD CALL, titled ''The Seeing Eye.''

In line with the program plans, WORLD CALL carries in the April issue an article titled ''Bible-Hungry China,'' in which the work of the American Bible Society is revealed in its unfaltering wartime service to China.

One other WORLD CALL article was planned with this program in view, by Luther Shao, one of our outstanding Christian leaders in China, now at work in West China. We hope it will arrive in time for the June WORLD CALL.

Recent Developments

Plans for the China study were of necessity made a year and a half ago. Nine months ago the leaflets in the *Packet* went to press. At that time missionaries were at work in the regular stations, in Shanghai, and in West China. The work as it was then being carried forward has been followed in our month-by-month study. But before the China programs were started in our mission study groups the necessary evacuation of missionaries was begun. In the light of this evacuation and resulting changes this June theme, ''Building for the Future,'' takes on deeper meaning and may, if desired, be developed differently.

The information in the three leaflets in the *Packet* may be given in a brief digest, showing where the union enterprises in which we share are now located and how they are meeting the new opportunities.

Following this report we may turn our thoughts to the plans that were made and that are moving forward for the continuing of the work under Chinese leadership. *The Christian-Evangelist,* March 13, has an article by E. K. Higdon on ''The Disciples in China'' in which he reveals the location of the missionaries remaining in China and outlines the plans for carrying on under Chinese leadership. The article gives us a clear picture of conditions and challenges us to share with the Chinese Christian leaders and the church in China that today's needs may be met and the work go forward. If desired, the heartening information in another article by Mr. Higdon in *The Christian-Evangelist,* February 20, may be added. See also the helpful statement by Dr. Yocum in the April WORLD CALL, p. 44.

Then, having this picture of the Christians in China and the plans for the work over there, we may well close with the soul-stirring message from Miss Minnie Vautrin, in the April WORLD CALL, ''Will the Church of the West Be Faithful?''

With this message fresh in our hearts we repeat the program planner's query, ''Ready for the last program on China?''

''Ready,'' we answer, ''to enter into larger serving than ever before, sharing to the full our own financial and spiritual resources.''

Mission Study 1941-1942

Home Missions: Christianity and Democracy in America

This study will treat of democracy as a way of life, not as a political system, exploring areas in our national life in which individuals are denied this way of brotherhood. It will consider the church's responsibility for maintaining this ideal, learn of the work being done through Christian education and home missions, and investigate the unmet needs that challenge us. For the development of the study two plans are offered.

"Home Missions and Human Needs"—a packet of program resources with leaders' guidance; the book, *Author of Liberty,* giving illustrative material; stories and reports of our home missions work.

"Christian Frontiers for Democracy"—a discussion packet providing guidance and source materials for discussion, commission study, reports on the democratic way in America and the church's responsibility to make it Christian.

Foreign Missions: Christians and World Order

This study will direct our thinking to the present-day world conditions and their underlying causes; will consider the unifying influence of the world Christian community and the distinctive contribution Christianity must make toward world order; will learn of our foreign missions service and its enlarging opportunities. For the development of this study there are two plans.

"Christians, Bring the World Together!"—a packet of programs with leaders' guidance and resource materials dealing with world conditions, the service of foreign missions in building a Christian world order and our individual responsibility as Christians.

"Whither, World?"—a discussion packet containing suggested procedures for leaders; the book, *A Christian Imperative,* providing background material; information and discussion resources relating the study to our own world mission as a church and as individual members of the church.

These two plans are offered to enable mission study groups to choose the materials and procedures most adaptable to their needs. One group may find the series of programs more practical and popular; another group wishing to go more deeply into the study and able to devote more time to preparation may prefer the discussion plan. Councils and other groups will find in the two types of material the answer to their needs for material for two different meetings, using the programs in their general meetings and the discussion course in their circles or smaller group meetings.

A complimentary copy of the *Year Book,* a letter of explanation and an order blank have been sent to the presidents of adult missionary groups and missionary chairmen of councils.

—EDITH EBERLE.

Programs for Young People

The suggestions on this page supplement the current mat erials on China. For young people and seniors the basic material is the packet, "Indomitable China," which is described in detail in the December, 1940, WORLD CALL. This packet is for use in Sunday evening, through-the-week, or Sunday morning groups. The price is fifty cents. For junior high groups studying China the basic material is "If You Were in China" (25 cents), and "Tales from China" (50 cents). These materials may be secured from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

Work Camps

in China

We believe you will be interested in excerpts from a letter written by Lin Pao-yong regarding the Students' Summer Service Corps of 1940:

"I was a member of the Student Summer Corps. We went to the northwestern part of Szechwan this summer. It is a plateau full of mountains and hills. Ways of transportation are walking, riding in chuakans' (mountain chairs), and horseback. The people living there are minorities of China.

"The corps was founded by the church, supported by many Christians and the government . . . Rev. Newton Chiang of the Theological Seminary was our leader.

"We walked by the River Min. The road was rough and full of rocks. Sometimes it was covered by water and sometimes the rocks were broken and hindered the travelers . . . The food supply on the road was scanty; on the third and the fourth days of the journey from Kwanhsien, we only got rice, noodles, soybeans, and salt to eat, and nothing more. We walked forty to sixty li (three li equal one English mile) a day; and it took us six days to go from Kwanhsien to Li-Fan.

"When we reached the mountain village we saw some aged women standing in the way to welcome us. They spoke good Szechwaneze dialect with warm smiles. Their hair and teeth were few; their eyes dull; and their faces deeply lined.

"During the four weeks we lived with the Chiang people, we learned that they were honest and polite. They were apt to learn and thirsty for knowledge . . . They had their own language, but no written characters. They worshipped the white Stone, Buddha, and the Lords of Szechwan.

"They planted hulled barley, corn, wheat, and soybeans; raised cattle, sheep, and chickens. They got plenty of food to eat and sold their surplus. The houses they lived in were large and strong. They were often built in three floors; the basement was used for livestock, the first floor for drawing room and living room, the second floor for sleeping rooms, and the third floor was dedicated to their gods. As the houses were made of stone and large timbers, they often stood for hundreds of years.

"They were strong and tall. They went up high mountains to hunt musk and to get medicinal plants, and often they, men and women, cut wood together, and carried it home on their backs. But they had no doctor to look after diseases. It was their most important need, and also it was our most important work to relieve them, if we wished to make friends with them.

"I was a member of the group that was stationed at Ton-hwa. We went up the hill to live in the castles of the Chiang people, and found lodging in a temple that was partly rebuilt into a school. There had been a primary school and an evening school. The teacher had just gone away. We immediately took over the work and started another evening school on the neighboring hill. The co-ed members began the work for women and children outside of the schools. Our main work in teaching was reading, writing, arithmetic, and the common knowledge of history, social organizations and sciences. From six o'clock in the morning till ten o'clock at night the sounds of teaching and studying rang and echoed in a small room beside a sacred hall of the temple.

"From Monday to Saturday, five or six members would go down the valley every day to visit the villages on the banks of the Min. We looked after diseases, paid visits, made observations, spoke under some old trees on the wayside, acted drama and used the means we had to open a campaign on illiteracy and diseases."

In the United States

Not unlike what we have just read of China are the Work Camps of the American Friends. The doors of these camps are open to any mature, willing-to-work-hard-and-cooperate young person of college age or older of any religious group, race, or nationality. We hope that many Disciple young people will participate in them this year.

A new folder giving all the details about the various Work Camps is now available from the American Friends Service Committee, 20 S. 12th Street, Philadelphia, Pennsylvania. Send for it if you are interested in a very creative and constructive service this summer.

These summer Work Camps are centered around the importance of "work" in a philosophy of life and service. The program is built on physical labor for both men and women, in projects related to year-round plans of community reconstruction. . . . For students and professional people "the way of work" is the best method of understanding the worker. Barriers of race, class and cultural differences tend to disappear in the fellowship of hard physical labor. Physical work in areas of tension combined with periods for meditation and discussion alters theoretical ideas and concepts so that one may have new insights into social and economic problems.

Work Camps will be held this summer in the following places:

Camps in the Coal Fields

Penn-Craft, East Millsboro, Pennsylvania
Scotts Run, West Virginia

Camps with Rural Rehabilitation Projects

Macedonia Cooperative Community, Clarkesville, Georgia
Abbeville, South Carolina
North Weare, New Hampshire
Merom Institute, Merom, Indiana
Croppervilla, Poplar Bluff, Missouri
Madisonville, Tennessee

Camps with Cooperatives

Cooperstown, New York
Circle Pines, Cloverdale, Michigan

City Work Projects

Chicago, Illinois
Reading, Pennsylvania
Labor Temple, New York City

Camps Among Migratory Workers

Delano, California
Santa Clara County, Mountain View, Calif.
Church of the Brethren Work Camp, Yakima, Washington

Philadelphia Summer Service Group

Did You See the April World Call?

It seems to the writer of this page that the April WORLD CALL is one of the best ever. Eleven major articles are on subjects of special interest to young people. By all means get this issue and circulate it in your youth group. There are many interesting pictures illustrating the articles. Those studying China will find this issue particularly helpful.

Christian Frontiers for Democracy

Today we are giving "all-out" aid in a most anti- and un-missionary enterprise—the killing of human beings. This is being done in the name of democracy, the fundamental bases of which have been violated by most of us through the years, and are being increasingly violated by our own government in the process of trying to keep someone else from going ahead with undemocratic actions! What this all adds up to we leave to you—and to the packets on democracy which are now available to youth groups for study. If you have not received a letter about these new materials write to the missionary education department, 222 Downey Avenue, Indianapolis, Indiana.

Answers to "China Quiz"

Here are the answers, by number, to the questions in the China Quiz which appeared on this page last month. 1—a storage building; 2—cheese; 3—the south where rice is raised; 4—northern Chinese, southern Chinese; 5—Chinese women; 6—red; 7—an old Chinese superstition has it that spirits can travel in straight lines only; thus gates so arranged keep out evil spirits! 8—a Chinese servant's tip which he takes out himself and does not have to account for; 9—peanut oil; 10—dry bones.

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: I Will Build My Church

JUNE: The Church's One Foundation

I. Christ Our Foundation

Quiet Music: "The Church's One Foundation," played softly.

Hymn: "The Church's One Foundation" (stanzas 1 and 2)

Scripture: Matt. 16:13-17

Thoughts for Meditation (a moment of silent meditation after each thought spoken by the leader):

Christ who calls us to love our neighbors as ourselves is the Son of the Living God.

Christ who calls us to seek first the kingdom of heaven is the Son of the Living God.

Christ who calls us to be of good cheer, since in this world of tribulation he has overcome the world, is the Son of the Living God.

Christ who calls us to a more abundant life is the Son of the Living God.

Christ who calls us to go to all parts of the world and preach his gospel is the Son of the Living God.

Prayer: Our Father and God, open our hearts that we may accept Christ as our foundation and thereon build our lives.

II. The Church Built on Christ

Hymn: "The Church's One Foundation" (stanzas 3 and 4)

Scripture: 1 Cor. 3:10-13

Leader's Thoughts: The Church in China

The church whose foundation is Christ has extended out into all parts of the world and we are a part of that great World Church. In China today that church is standing as a great light reaching out in service to the many who are in desperate need. The National Christian Council of China, which is the organ of cooperation for the Chinese Church, represents sixteen communions and sixty per cent of the Protestant Christians. This Council today is meeting the needs of the people in the fields of medicine, relief, education and evangelism. The Commission on Christian Medical Work has done a great deal in helping to organize the mission hospitals of West China so that they could better serve the people in this great emergency created by fighting and bombing.

Immediately following the bombing of August 14, 1937, a war relief committee was organized and messages cabled to the United States, Great Britain, Australia, New Zealand, India, the Philippines, Straits Settlements, and Hawaii urging collection and forwarding of relief funds. The first contribution was received about two weeks later. This same organization has been instrumental in collecting sums to be sent regularly to the "stranded missionaries" in China. Though facing overwhelming problems in rendering relief to China's own people, this Christian organization found time and means for caring for many of the Jewish refugees who came to the shores of China from Europe.

In the field of Christian education the Council has compiled excellent up-to-date material for use in the religious education courses of the schools. It is also sending trained leaders to the schools in West China to help the students organize study groups for a clearer understanding of Christianity. The demand for such leaders is greater than the supply. A great deal has also been done in providing material and institutes on the Christian home.

One interesting feature is the Council's broadcasting hour in Shanghai. These broadcasts are of news items, non-political in nature, designed to keep people informed of what is going on in a church that is one, however scattered it may be, in Free China, the area of conflict, and the occupied areas.

Prayer (The following thoughts may be used as a series of prayers arranged for in advance. The leader may announce each theme immediately before the prayer. Or, if preferred, the thoughts may be used as subjects for silent prayer.):

For the Christians of China who, forced to flee before the invading armies, are now living far from home.

For the Christians who have lost home and dear ones through the bombings and fighting.

For the church leaders in occupied areas who are facing problems of restriction and difficulties caused by the tremendous rise in the cost of living.

For the church in areas of danger—subject to frequent bombing.

For the church in Free China serving in the field of rehabilitation and also facing a tremendous rise in the cost of living.

For the church of China and the church of Japan that the spirit of love and fellowship and mutual concern may prevail.

Lord's Prayer (in unison)

Hymn: With the church of Christ in China in mind as we pray for and think of our fellow Christians there, let us sing the first three verses of "Blest Be the Tie That Binds Our Hearts in Christian Love."

—Margaret Lawrence.

Margaret Lawrence is one of our missionaries to China, now at home because of forced evacuation of Americans from the Orient. Wuhu is her station and religious education in the day schools her specialty; but as is the way with missionaries, she gives generous and skilled service in many other activities. In the fall of 1937 when the bombing of Wuhu was most intense she gave cool-headed service in the Methodist Hospital, helping to care for the wounded who were brought in by the score, bringing courage and steadiness to those who crowded into the mission centers for protection, helping to administer relief work until forced to leave. She returned to Wuhu in the fall of 1938 and carried on steadily until this most recent evacuation.

Echoes From Everywhere

Grace Community Church Becomes Self-Supporting

Grace Community Church, Boulder Dam, Colorado, is now self-supporting. The new building is estimated to be worth about $12,000. The mission and church extension boards contributed nearly $1,200; the balance in cash was raised in the community and nearby territory. The building was dedicated free of debt, and is a splendid asset to the church and community.

The United Society, through the division of home missions, has helped in the support of Grace Church. At present, funds are being used to help support interdenominational church work at Grand Coulee Dam, Wash.; Shasta Dam, Calif.; and Arthurdale, W. Va., Homestead.

China Mission Writes A. E. Cory

The Central China Christian Mission sent the following letter to Dr. A. E. Cory, retired executive secretary of the Pension Fund:

"The executive committee of our Central China Christian Mission has just been in session in Shanghai, March 5-8. It was reported at the meeting that you have retired from active service.

"Mention was made of the constructive service you and Mrs. Cory as missionaries rendered to our Christian program in China and your continued loyalty and support of our cause during all these later years. We realize, too, what a large share you have had in making the Men and Millions Movement a success.

"Our China Mission, both Chinese and Westerners, want to express our appreciation to you and Mrs. Cory for the splendid contribution you have made to our entire brotherhood. We want to assure you of our affections. Although retiring from active responsibilities, we hope you both may continue to enjoy many more years of service in the work of the Kingdom.

"Yours sincerely,

Alexander Paul, *Acting Secretary.*

James McCallum, *Director of Evangelism.*

Li Cho-wu, *Chinese Chairman.*"

ible Women f India

Miss Ann Mullin has full time work gain in the women's evangelistic depart- ent of Damoh station after several onths' enforced absence following a ma- r operation.

The Bible women carried on their work ithfully during the Miss Sahiba's ab- nce. A Hindu woman, unacquainted ith Christians, was recently visiting in Hindu widow's home where the Bible omen had been making regular visits. he inquired about definite Christian aching, and before Miss Mullin could eak up, Batasiya Bai, the widow, began riefly relating the life of Christ, the arable of the Good Samaritan and the rincipal ethical teachings of Christ. She lso told her visitor about Miss Mullin's irculating library with good books in two nguages for all interested in reading em. The Bible women are giving reg- lar instruction in reading and writing a number of Hindu women.

—The Damoh News.

Damoh, India.

low Sweet the Name"

Pastor Shaw has a voice as melodious a saxophone and as high and clear and owerful as a trumpet. His field of la- or is in a small city of about 20,000 opulation, beyond the lines of soldiers. e is responsible for a number of village hurches, so has considerable mission busi- ess and makes several trips to Wuhu ach year.

It is not easy to pass through the lines f the two armies, but he has always done successfully. This summer he was eized by the invaders. They accused him f being an "informer." He told them rankly who he was and what his mission as. He had American flags to put up n the property and documents that they uspected. They said if what he said was rue he was all right, but perhaps what e said was a fabric of lies. An officer whipped out his sword. Many a suspect has been pierced through the heart by those quick swords. Pastor Shaw thought his last hour in which to glorify God on earth had come. They took out his hymn book and asked if he carried that as a camouflage. They opened it at random and handed it to him saying, "If you are a preacher sing that." Was it a mere coincidence that they asked him to prove himself in the way he is so outstanding? The hymn indicated was "How Sweet the Name of Jesus Sounds." He politely handed the book back for them to follow the words and he sang the hymn from memory. The name of Jesus did "drive away his fears." When he finished, officers and men clapped their hands in approval and sent him on his way rejoicing. —Stella Tremaine.

Wuhu, China.

A Christian Chief Dies

Doubtless many of you have heard weird tales of burial rites when a chief dies in Africa. And it is true that the Africans show their grief in many fantastic ways. This time, the chief who died was no camwood painted fellow, but an upright Christian.

Iambo Thomas was an outstanding man, having faults but many virtues. He had once left the church to take a harem, but soon repented of it and returned to the church. He and his wife went to the Congo Christian Institute for two years, then he came back to Monieka to be a head evangelist and language teacher.

Then the State called him to become a chief. Iambo Thomas was a Christian chief. He tried to deal fairly and squarely with his people: Protestant, Catholic, or Pagan. He won the respect of the state officials by his Christian attitude to his work. He became a strong influence throughout the villages.

Then Iambo began having peculiar pains. Although no longer a young man, he was by no means old. Doctor could not find any one ailment. And then one day we heard that he had died. We were all sad, both blacks and whites. We held a memorial service for him in Monieka, and Mr. Cobble and several of the church members went out to hold a service in the village with his widow. The Mission and the State lost a good man.

—Mrs. Robin R. Cobble.

Monieka, Belgian Congo.

Gifts for the Evangelists

Bharos and Bhaiyalal evangelists went to preach to a group of Nomads, encamped for the duration of the rainy season near the mission bungalow. The worldly possessions of this group consist of temporary huts, chickens, dogs, and a pack of fifty little burros whose bray is a faint imitation of the Missouri mule. The evangelists were heartily welcomed, and after the preaching services the Nomads insisted on making them gifts of money. They refused, quoting, "Freely ye have received; freely give." Still the men insisted that their gifts be received. Finally a compromise was reached by the evangelists giving them copies of the Gospel portions in exchange for their coins. Later, on a clear night, magic lantern slides on the Life of Christ were shown to the men, women, and children.

—From "The Damoh News"

India

Hidden Answers

1. What summer training opportunities are available in your community? Y. P. C., Adult Conf., Lab. Schools, etc.
2. What college is celebrating its silver anniversary?
3. Who is the new secretary of Latin American Missions?
4. Are all "helpless" people living in iron lungs? Explain.
5. What was the Malvern Conference?
6. What great missionary leader passed away recently?
7. Explain the difference between "sending" young people to Conference, and just letting them go.
8. Tell about Teihin Yoshida.
9. What percentage of names in *Who's Who In China* represents graduates of Christian universities?
10. When is Children's Day?

In Memoriam

Mrs. Olive Mercer Whiteman, March 18, 1941, Milroy, Ind. Faithful member of Christian Church for 60 years. Loyal and generous giver of missionary society. Age 75.

Mrs. Viola J. Clifford, March 2, 1941, Tillamook, Oregon. Devoted church member, and faithful member of missionary society and Bible school. Beloved by all. Age 78.

Mrs. Alice Caldwell Hackleman, March 14, 1941, Bentonville, Ind. Faithful member of Christian Church, and charter member of missionary society, vice-president at time of death. Loyal friend of every good work. Age 62.

Mrs. Minnie Fisher Medlicott, February 22, 1941, Evansville, Indiana. Lifelong devoted church member, greatly interested in Bethany Christian Missionary Society. Age 73.

Miss Maude Boucher, February 20, 1941, Johnstown, Pa. Charter member of Moxham Christian Church and of Adaline Boucher Missionary Society. Active in all departments of the church's life.

Louis S. Cupp, March 11, 1941, Kansas City, Mo. Beloved pastor of Ivanhoe Park Christian Church 1928-1938, leading the church through those difficult days of the depression. Family and friends have sustained a great loss.

Willis Anson Baldwin, February 3, 1941, Broken Bow, Nebraska. Greatly loved across the state of Nebraska; pastor of Broken Bow church for 24 years. Age 80.

Mrs. Sarah Winters Redfern, February 25, 1941, Auburn, Nebraska. Loyal member of Christian Church 75 years. Generous in service and gifts. Outstanding teacher for 25 years in Moninger's Training Course. Age 91.

Mrs. Ella Walker Dixon, January 14, 1941, Glasgow, Kentucky. Valued and loved member of First Church; willing and enthusiastic worker; liberal giver of money, time and talent.

Mrs. Clementine Kelly, February 26, 1941, Beaver Falls, Pennsylvania. Devoted and active member of First Church and missionary society.

Mrs. Lydia Leach, March 21, 1941, Beaver Falls, Pennsylvania. Loving and faithful member of First Church, attending services until week before death. Age 84.

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The church must be the conscience of the nation in the new crusade for democracy before us, declares Dr. Holt in this prophetic book, and then he shows the close relationship between the home mission enterprise and the rooting of a sound democracy in our national life.

The Seed and the Soil

Richard T. Baker

This generation, born before the first World War, was led to believe that it had inherited a world of peace and brotherhood. Instead, it has come of age in chaos and war. Mr. Baker has traveled in many countries and has seen the unique contribution of Christian missions in tying the world together into one brotherhood.

Author of Liberty

Robert W. Searle

In a worthy successor to *City Shadows,* the general secretary of the Greater New York Federation of Churches draws once more on his personal experience. Each story is followed by pertinent questions designed to stimulate further thinking.

Lamps in the Wind: South Indian College Women and Their Problems

Eleanor McDougall

A vivid picture of life in a woman's college and of the homes from which the students come. Board cover.

A Christian Imperative: Our Contribution to World Order

Roswell P. Barnes

The author, who traveled during 1940 behind both battle lines in Europe, presents an uncompromising picture of the present chaos and makes a keen analysis of the destructive aspects of human behavior that have led to it.

Children of Promise

Florence Crannell Means

By her sympathetic and informative portrayal Mrs. Means gives a clear and interesting picture of Jewish customs and tells of problems faced by Jews. Illustrated.

Combined Offer

AH FU: A CHINESE RIVER BOY, by Mildred Nevill. A picture story for young children. Illustrated.

WEE WONG (China), by Elsie H. Sprigg. A short story for young children. Illustrated. Board cover.

At Trail's End

Frank T. Cartwright

A splendid book of missionary fiction based on the work of Hoover of Borneo. A real thriller for older boys and girls, young people and adults.

Arctic Gateway

Florence Hayes

A land of contrasts and surprises! So Mrs. Hayes describes Alaska in this colorful book that grew out of her recent visit there. She tells of the history and the people, and the ministry of modern missions.

NOTE: New subscriptions include old ones which expired a year or more ago. Book AND extra subscription NOT allowed on same list of subscriptions.

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Stewardship Year 1940-41

Edited by O. L. Shelton

Stewardship Year Climax

THE outlined program of Stewardship Year reaches its climax in the month of May. It is suggested that churches designate May 4 to June 1 as "Tithing Month" in real commitment to the principles of stewardship. This is important. A sincere acceptance of the principle of stewardship as a way of life brings the Christian face to face with the question, "On what basis shall I determine my stewardship of income or salary?" "Tithing Month" gives an opportunity to teach on this theme, and to lead the membership of the church to face their individual responsibility. This period will help individuals to face the question, "Am I really going to put something worth while and definite into the Kingdom of God? Am I going to commit myself to God's program as a part of my business?"

Money the Acid Test

A number of years ago an interesting book on stewardship came from the press with that title. It is not because God is one who is constantly saying, "Gimme," but it is because people invest their money, even at great sacrifice, in the things in which they believe, in the things in which they find value, and in the things which they believe to be worth while. The money we give to the Kingdom of God actually evidences our belief in it, our love for it, and our evaluation of it. People in varied circumstances, from the very modest income to the ample income, have found joy and happiness in giving a tithe to the kingdom. They believe in it—and they invest in it. "For where thy treasure is, there will thy heart be also," and it is very difficult to believe that the heart is very vitally in a thing into which the treasure is not going. We may well test ourselves to see whether we dare to launch out on a partnership with God, and invest the tithe in his kingdom enterprise.

The Risk God Takes

There probably is an element of risk in all business, but God takes the greatest risk. He commits all the resources necessary to the carrying on of his church and kingdom into the hands of his followers, and he trusts their integrity, their fidelity, their sacrificial devotion to pay him his share for the work in which he has staked the salvation of the world. His church waits, and God trusts us. The earnest determination to pay the tithe is surely an honest effort to meet this trust. "Tithing Month" is an opportunity to face this risk God has taken, and to meet the trust.

Any materials or plans for which further use may be found may be ordered from Stewardship Committee, Box 36, Irvington Station, Indianapolis, Indiana.

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Women and World Highways

(*Continued from page* 31.)

two members. Their church ties them together and each one has much to contribute to the whole.

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EST. 1851

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A JUNIOR COLLEGE FOR WOMEN

J. C. Miller, Pres.

World Call News Room

(*Continued from page* 32.)

jectors, The Christian Commission o Camp Communities of the Federal Cour cil of Churches, denominational camp con mittees, and various state councils whic are planning to serve men in military an civilian public service camps.

The Mexican pastors and youth officer planned and directed a Mexican Youn People's Meet, held recently at McAlle Texas, with 67 young people registere W. R. Holder, Miss Mona Holt of th Texas state missionary organizatio staff, and Miss Dale Ellis were on th program.

Dr. Emory Ross was re-elected pres dent of the Disciples Missionary Union Brooklyn, at a meeting in February i Central Church. This is the Metropolita organization. The Halsey Street Churc (Negro), which receives home missio support through the division of home mi sions of the United Society, was admitte to membership in the Union. An artic on this church appeared in the Apr WORLD CALL.

On January 8, L. Franklin White, ne missionary to India, made his first publ appearance using the Hindi language b reading the Scripture for the Universa Week of Prayer meeting. Mr. and Mr White have been in India only a ver short time.

Mr. and Mrs. W. E. Gordon, who r tired last year, are living at 38 Wheele Road, Cooke Town, Bangalore, Indi Bangalore has a population of ov 300,000. It is called the "Pensioner Paradise"—so many retired people, mi sionaries, government and railway em ployees, missionaries, are living ther Mr. Gordon finds plenty to keep him bus He preached in the English Bapti Church one Sunday, and has been aske by one of the Indian churches to teach class of English twice a month. Mr Gordon's health has improved. She happy to be located near the Lady Curzo Hospital where Margaret is employed as nurse.

See Circulation Corner for your state rating in number of World Call subscriptions.

Vorld's Sunday School Association Conference

EVERAL hundred fortunate persons are going to enjoy Christian fellowship an international meeting in Mexico xt summer. On July 16-20, the World's nday School Association will hold in xico City an International Congress on ristian Religious Education. This Con-ss will not be a substitute for the orld Convention which was to have en held in South Africa in 1940; but will be attended by persons from sev-l continents and many countries. All ntries of Latin America have been in-ed to send delegates.

The general purposes of the Congress :

1. *Deeper insight* into the task, the obstacles, and the opportunities which Christian education faces as it goes forward with its part in world evangelization today and tomorrow.

   This deeper insight should result from

   a. A re-emphasis upon the eternal realities in the Christian faith.

   b. An examination of the meaning for Christian education, today and tomorrow, of the trends of the times and of the influences and pressures which the world is exerting upon children, young people, and adults.

   c. A consideration of the obstacles and opportunities which Christian education faces in helping to bring into being the kind of world which Christians hope to have tomorrow.

2. *Practical help* for the work at home. Although the Congress will not seek to duplicate the work of local conventions and training schools by dealing with specific methods, attendants will be aided in discovering some of the emphases which should have a place in Sunday-school classes and elsewhere where the Christian religion is being taught.

3. *Renewed inspiration* to teach the Christian religion in such a day as this.

   The prominence of evil in recent years is disheartening, but the delegates to the Congress will find their faith and courage renewed and strengthened by the worship and music and addresses in the general sessions, by the helpful discussions in the sectional conferences, and by fellowship with persons from many lands.

The program will be appropriate to the casion. Leaders will include some of e abler Christian religious educators in dozen or more countries.

Mexico is preparing to extend a hearty elcome, and the cordial spirit of the lexican people will be shown in many ays. There will be good opportunities become acquainted with the evangelical work in Mexico and to learn how and why the program of Christian religious education has progressed so far and so well in that country.

And, of course, it will be an experience long to be remembered to see Mexico City, the market scenes, the "floating gardens" at Xochimilco, the famous paintings of Diego Rivera in Cuernavaca, the pyramid of the sun at Teotihuacan, the beauty of Taxco, and the many other sights of interest. Costs will not be excessive. Hotel rates in Mexico are reasonable. The registration fee is $5.00.

The number of delegates allowed the Disciples of Christ is quite limited. Anyone in North America interested in attending the meeting should correspond with Dr. T. T. Swearingen, Missions Building, Indianapolis, Indiana.

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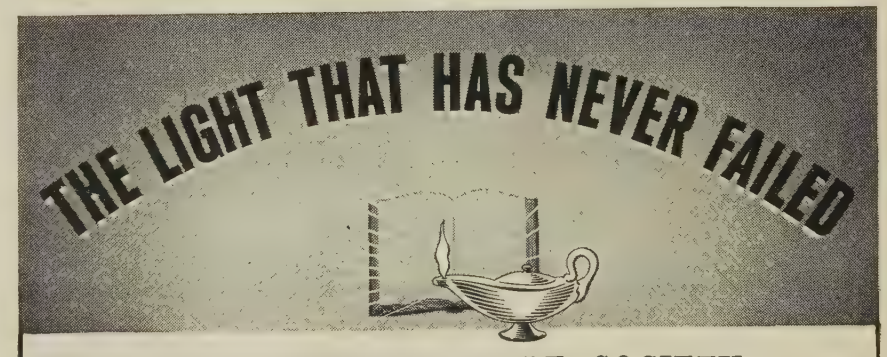

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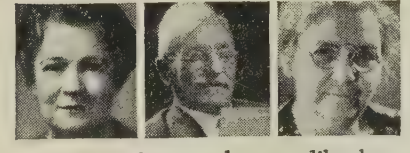

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Schools for Country Ministers

THREE thousand ministers in town and country churches will attend special summer schools, institutes and camps to be held at theological seminaries and agricultural colleges in the summer of 1941, it is announced by Benson Y. Landis, secretary of the Joint Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America. Forty-one schools, more than at any previous time, will provide "continuing education for the minister in town and country," Mr. Landis stated.

The purposes of these special educational offerings are to help ministers become acquainted with tested methods of town and country church work, to interpret trends of modern country life, to promote fellowship among rural ministers, and to increase the contacts of ministers with agricultural leaders.

Schools are conducted without tuition charge and the costs are only for board and room.

A leaflet entitled "Continuing Education for the Minister in Town and Country—1941" is available through the office of the Home Missions Council of North America, 297 Fourth Avenue, New York, N. Y. Single copies, 3 cents; rates are quoted on quantities.

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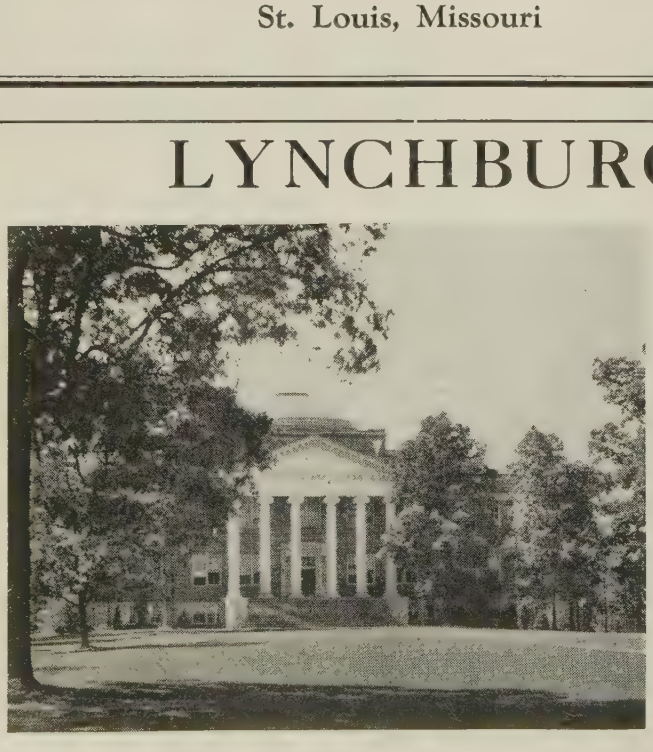

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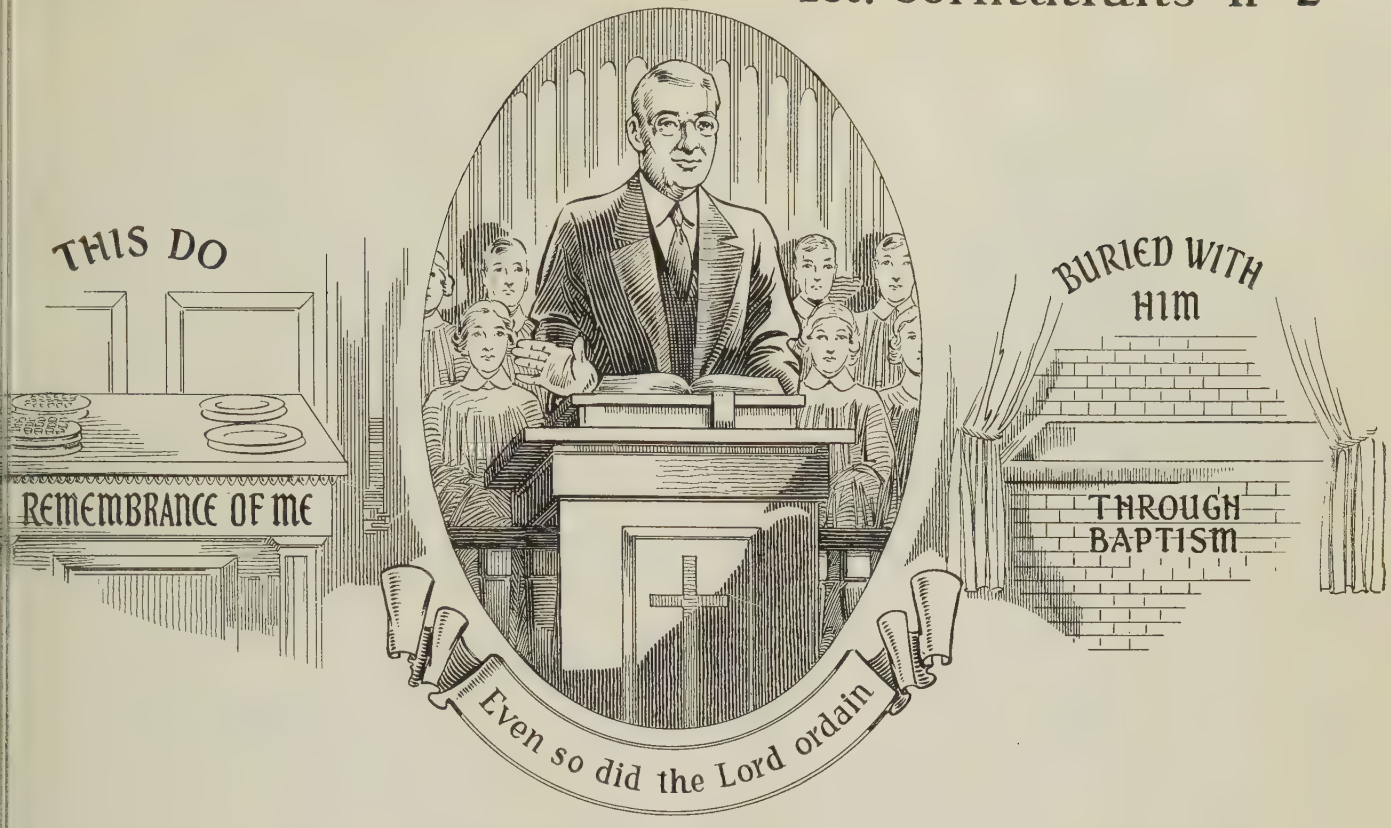
KEEP THE ORDINANCES---1st. Corinthians 11-2



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Numbers 8: 23-26
†*1 Corinthians 9: 13, 14*

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Book Chat

Books Mentioned on Page 19

CHRISTIANITY; AN INQUIRY INTO ITS NATURE AND TRUTH, by Harris Franklin Rall. Charles Scribner's Sons, New York. 365 pp. Price, $2.50.

A PHILOSOPHY OF THE CHRISTIAN REVELATION, by Edwin Lewis. Harper & Brothers, New York. 355 pp. $3.00.

THE RELIGIONS OF DEMOCRACY, by Louis Finkelstein, J. Elliot Ross, and William Adams Brown. Devin-Adair Co., New York. 246 pp. Price, $2.00.

THIS IS THE VICTORY, by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York and Nashville. 276 pp. $2.00.

THE MAN CHRIST JESUS, by John Knox. Willett, Clark & Co., Chicago. 100 pp. Price, $1.00.

THE CODE OF CHRIST, by Gerald Heard. Harper & Brothers, New York. 168 pp. Price, $1.50.

A THEOLOGY FOR CHRISTIAN YOUTH, by Henry David Gray. Abingdon-Cokesbury Press, New York and Nashville. 144 pp. Price, $1.00.

SONG LEADERSHIP, by Homer Rodeheaver and Charles B. Ford, Jr. The Rodeheaver Hall-Mack Co. Chicago. 50 cents.

A practical booklet of 69 pages dealing with the fundamentals of song leadership. Mr. Rodeheaver discusses briefly the practical side of the problem. Mr. Ford deals with the basic principles.

TABERNACLE HYMNS NUMBER FOUR. Tabernacle Publishing Co., Chicago. Price Cloth, $52.50 a hundred; green paper edition, $32.50 a hundred.

An "all-purpose" hymnal with 342 hymns and processionals, and 17 pages of responsive readings, benedictions and suggested Scripture readings. The book is well indexed. Orchestration for 29 instruments is available.

POLITICAL HANDBOOK OF THE WORLD, 1941. Edited by Walter H. Mallory. Harper and Brothers. New York, Price $2.50.

Annually the Council on Foreign Relations brings out this volume which is invaluable to the student of world affairs. Every country of the world is here listed alphabetically. To each are given several pages of significant information which the reader values both for its accuracy and its compactness.

The information deals with the size and population of each country; its form of government and the responsible heads of the same; its parliamentary set-up with the present strength of various political parties; a statement as to the policies and leadership of the various political parties; and a listing of information concerning the more important newspapers and periodicals. It is noted that since the 1940 edition, Estonia, Latvia and Lithuania are no more. Changes as in Belgium, Holland, etc., are noted.

The average well-informed reader of the daily press, as well as the more serious student, will find this handbook a helpful time-saver. —G. W. B.

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Graduate School of
THEOLOGY

mparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1940 to February 28, 1941, Compared With July 1, 1939 to February 28, 1940

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1939-40	1940-41	1939-40	1940-41
rches	$168,849.14	$171,191.58	$13,914.04	$35,375.65
e Schools	56,173.56	59,731.24	1,485.32	3,549.03
stian Endeavor Societies	1,168.76	1,252.08	334.48	575.62
nen's Missionary Societies	99,391.75	97,400.65	844.15	7,032.63
ncils	64,866.07	75,041.79	1,071.10	5,082.72
ng Matrons' Missionary Societies	3,972.07	3,737.73	12.55	195.35
ds	10,186.66	10,379.06	181.50	1,301.58
les	2,775.08	2,632.61	53.72	101.59
ngles	1,056.64	862.45	60.50	34.00
dren's Missionary Organizations	1,184.31	1,195.65	7.50	225.35
ied Youth Groups	254.23	507.57	43.30	89.14
ied Children's Groups	66.29	17.30	11.85	13.24
viduals	9,937.97	10,160.92	7,294.71	15,351.39
Missionary Organizations totals	$183,753.10	$191,774.81	$ 2,286.17	$14,075.60
Grand totals	$419,882.53	$434,110.63	$25,314.72	$68,927.29

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$14,228.10.

Notice of Meetings

Robert M. Hopkins, president, and Hazel I. Scott, secretary, give notice—

1. To the members, officers, and members of Board of Managers of The United Christian Missionary Society of a meeting on Friday, May 2, 1941, 3:20 P.M. Municipal Auditorium, St. Louis, Mo.

2. To members of the Foreign Christian Missionary Society of a meeting on Monday, May 5, 1941, 4:25 P.M. Municipal Auditorium, St. Louis, Mo.

3. To members of the Christian Woman's Board of Missions of a meeting on Monday, May 5, 1941, 4:20 P.M. Municipal Auditorium, St. Louis, Mo.

4. To members of the American Christian Missionary Society on Monday, May 5, 1941, 4:15 P.M. Municipal Auditorium, St. Louis, Mo.

The Board of Managers of The United Christian Missionary Society will be in session on April 30 and May 1. The first session will be called to order at 9:30 A.M., April 30, at the DeSoto Hotel, St. Louis, Mo.

Books Received

CHRISTIAN IMPERATIVE. Our Contribution to World Order, by Roswell P. Barnes. Friendship Press. New York. Cloth, $1.00; paper 60 cents.

THE GOOD NEWS SOUL WINNERS KIT. Good News Publishing Co. Chicago, Ill.

THE RELIGIONS OF DEMOCRACY, by Louis Finkelstein, J. Elliott Ross, William Adams Brown. The Devin-Adair Co. New York. $3.00.

VERSAILLES TWENTY YEARS AFTER, by Paul Birdsall. Reynal & Hitchcock, Inc. New York. $3.00.

THE POCKET BIBLE, King James Version. Pocket Books, Inc. Publishers, 139 West 19th St., New York.

THE ENLIGHTENED CONSCIENCE, by Irl Edwin Whitchurch. Harper & Brothers. New York. $2.50.

TABERNACLE HYMNS Number Four. Tabernacle Pub. Co. Corp. Chicago. Price, $1.50 a hundred; Green paper edition, $1.50 a hundred.

CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA, by Arthur E. Holt. Friendship Press. New York. Cloth, $1.00; paper, 50 cents.

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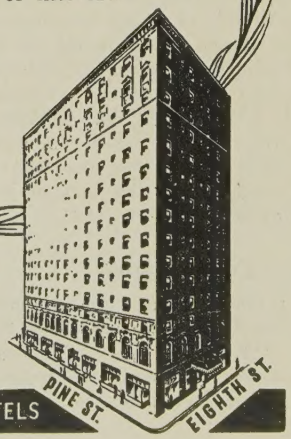


ONE OF THE ALBERT PICK HOTELS

The Last Page

Tributes to Mother

"God could not be everywhere, and so he made mothers."—*Jewish Proverb.*

"A mother is as different as anything else that God has ever thought of, as can possibly be. She is a distinct and individual creation."—HENRY WARD BEECHER.

"Mother—that was the bank where we deposited all our hurts and worries."—T. DEWITT TALMAGE.

"Men are what their mothers make them."—EMERSON.

"I thank God for my mother as for no other gift of his bestowing."—FRANCES WILLARD.

"The mother is a gardener: planting the seeds of faith, truth and love that develop into the fairest flowers of character, virtue and happiness in the lives of her children."—J. HAROLD GWYNNE.

"He is a poor son whose sonship does not make him desire to serve all men's mothers."—HARRY EMERSON FOSDICK.

Reiteration

That tragic hour they hanged Him on a tree.
Can we not know just how
We crucify Him now?
And place upon His brow
Such thorns as war's black hell to set man free?

—BARBARA FAULKNER
Enid, Oklahoma

"Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property."

You Are Rich

You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones of stumbling blocks; if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friend or foe. You are far richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you. —DAVID GRAYSON.

Too Tough

Visitor: "Look at that man swimming out there. Isn't he afraid of sharks?"

Student: "No, he's got 'California is the best school in the world' tattooed on his chest, and even a shark won't swallow that."

I Grow in Grace

The more I thank my Lord for gifts,
The more he gives to me;
The more I search my clouds for rifts,
The more his sun I see:
So that, to God, my upturned face
Becomes the channel of his grace!

The more I love my fellow men
And show them friendship true,
The more God's love fills me again
With blessings ever new:
So that, for God, the human race
Becomes my channel to his grace!

The more I give myself to him,
The more I am and have;
The more his Presence self can dim,
The more I give and save:
So that, when God may self efface,
I grow in love and joy and grace!

—E. M. MARTINSON,
In Watchman-Examiner.

A little boy returned very enthusiastic from attending a circus. Asked some things about it, he said, "O Grannie, if you ever went to the circus you'd never attend another prayer-meeting."—*Advance.*

Johnnie was reading aloud to his class when he came to a word he did not know.

"Barque," prompted the teacher.

Johnnie looked confused.

"Barque, Johnnie," the teacher repeated impatiently.

Johnnie glanced nervously at his classmates, and then cried out, "Bow-wow!"—*Advance.*

The Glad Hand

Channing Pollock, the famous playright, was a speaker at a big dinner party several years ago. "One of the tragedies of life," he observed dryly, "is the fact that no one gives us a meal until we don't need one."

Mr. Pollock spoke from experience. In the days when he was sweating as a dock hand on the New York water front and binding his bloody hands with rags, he would have welcomed an invitation to a square meal—or a light lunch, as far as that goes. Since his plays began to bring him fame and fortune, I suppose there are few men in the theatrical world who have been entertained more often.

It's easy enough to trail along with the noted. If a daring explorer, a literary "lion," or even a mere Congressman comes to town, the good ladies of the Literary Society or the Social Guild will run around in circles to get his famous feet under their groaning board. But how often in the course of a year does one of them give herself the thrill of inviting someone to her table to whom a company meal, with all its "fixings," would be an unexpected treat, and sometimes even a lifesaver!

Usually, you are ready to give thr rousing cheers for the man who has ma his mark; but how often do you go o of your way to give a cheering word the man who shows plainly that he having a tough time in the battle of lif I mean the man who's discouraged, w has had too many knocks for his streng and has lost his grip on things. I can help thinking it might be a good thi if more often you would let the hero of the hour stew in the juice of their ov greatness, and give a "glad hand" one who really needs it.

You may not be entertaining an ang unawares, or adding to your "social stan ing," but at least you'll be bringing little bit of heaven into two human hear —yours and his.—MERLE CROWELL.

Youth

Youth, O youth, can I reach you,
Can I speak and make you hear?
Can I open your eyes to see me
Can my presence draw you near?
Is there a prophet among you—
One with a heart to know?
I will flash my secrets on him,
He shall watch my glory grow.
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you
To speak my word in his soul.

—AUTHOR UNKNOWN.

An elderly woman was noted for h good humor, especially for having a goo word for everybody. One day her husban said, "Mary, I believe you would eve have a good word for the devil himself!

"Well," she replied, "he's a very i dustrious person."—*Advance.*

Absence

I thought I'd like to worship
Where the wind in sycamores blew
Diverting from a pattern
Deserting long my pew.
But came the worship hour
And things were out of joint
I missed the Emblems—and my Frien
At Inspiration Point.
And as my soul sought worship
'Twas longing for its place
Within the sanctuary
Where Gifts combine with Grace.

—MAYME GARNER MILLER.

Probably a Tough One

Caller: "I would like to see the judg please."

Secretary: "I'm sorry, sir, but he at dinner."

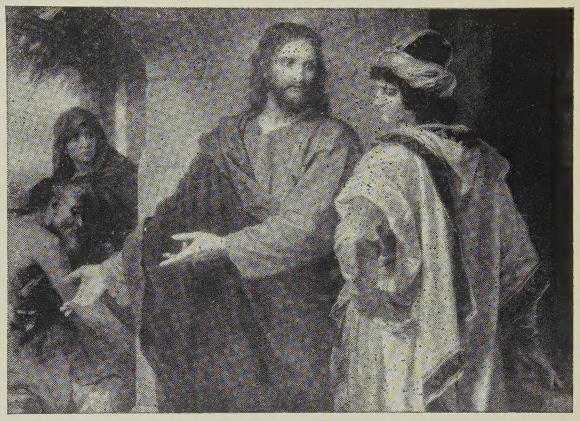
Caller: "But my man, my errand important."

Secretary: "It can't be helped, si His honor is at steak."

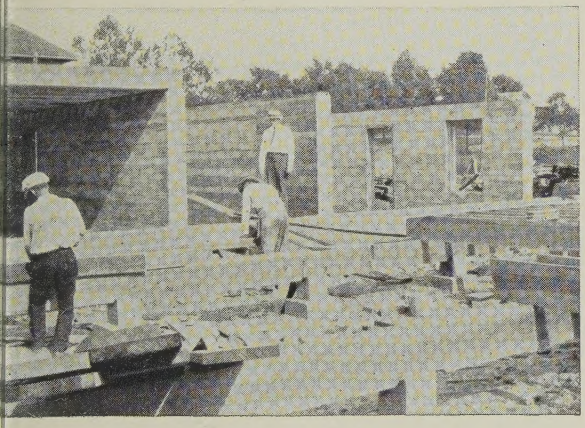
ACHIEVEMENT Through ANNUITY

See what others have done and plan that you too may extend your Christian service through a gift that will assure you an annuity through life.

Mr. D — sensing the importance of teaching the principles of Christian living in our own land, gave $500.00 to continue the support of Christian education and received the annuity throughout his lifetime.



Mr. S — made a gift of $900.00 from his savings for the work of his brotherhood, yet through 16 years he and his wife received semi-annual annuity payments at the rate of 6%.



Mrs. R — provided $4,000 for building purposes at Jarvis Christian College because she desired to continue her influence in Christian teaching and saw the great need there.

Write for complete information or send your annuity gift with the application below.

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Gentlemen:

I, being interested in the objects and purposes of The United Christian Missionary Society and desiring to aid in advancing its work, enclose $..... and make application for a gift annuity agreement according to rates as indicated.

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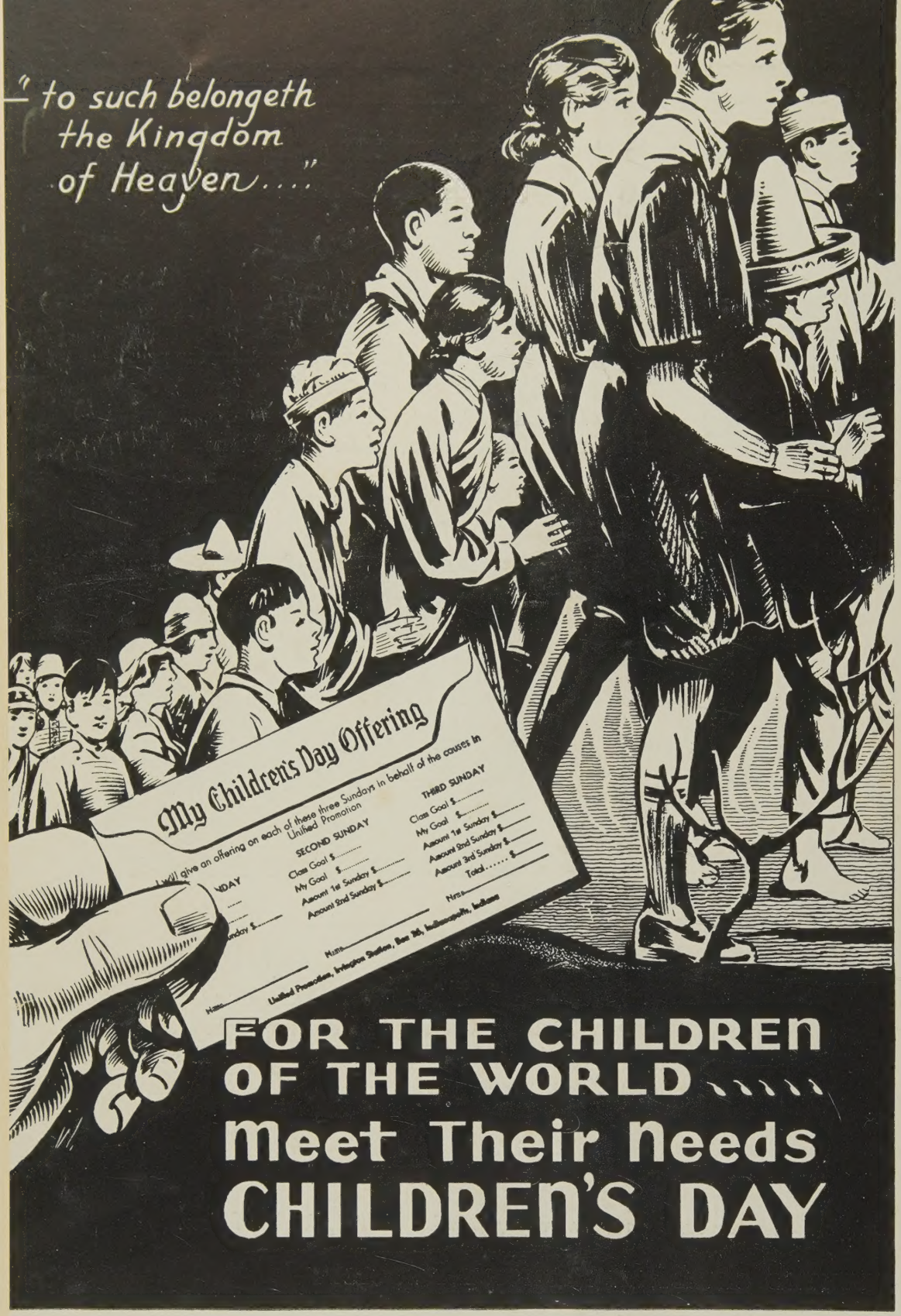
Address .....

City and State .....

Date of birth .....



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